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DHE SHKENCAVE HUMANE**



NATYRA DHE KULTURA II

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të Universitetit "Fan S. Noli")**

FACULTY OF HUMAN AND NATURAL SCIENCES

NATYRA DHE KULTURA 2

“FSHNH”

RESEARCH PAPERS (PART I)

SELECTED PAPERS FROM THE SCIENTIFIC SEMINAR *FILOZOFIA SI MËNYRË JETESE* ORGANIZED ON THE INTERNATIONAL DAY OF PHILOSOPHY (PART II)

(Special edition of Science Bulletin of “Fan S. Noli” University of Korça)

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IN MEMORIAM**ALFRED UÇI – THE BEST MODEL OF ERUDI ACADEMIC, DIGNIFIED AND PATRIOTIC**

A short time ago was physically separated from his family, relatives, friends, colleagues and former students the academic professor Alfred Uçi. I can proudly state that I have been one of thousands of students that Professor Uçi has conveyed lectures over years. Though he has left as a precious heritage a huge corpus of works, that deal with the highest degree of scientific quality, problems of aesthetics and folklore, philosophy and sociology, etc., the physical absence of professor Uçi feels very much not only among relatives, but also among his many acquaintances. Only a few Albanian intellectuals have had and have so many radiant personalities as much as Professor Alfred Uçi: in introducing broader visions, the most argued holistically for solving the greatest and most complex issues at national level and beyond, in the very original reflections of treating even common problems of everyday life, in constructing the highest quotas of human dignity, in generating energies against any habit and negative phenomena in social life, in elegant formulations, quite original of congratulations and condolences for joy and bitterness of everyday life, in the broader information, conserved with mathematical precision in the so-reached hard disc of his extraordinary memory, and so on. He can be compared to a live google, which worked at maximum speeds to deliver in a fraction of a second what you asked through queries.

Generally, scholars possessing a very wealthy fund of knowledge, of diverse information have a generally slow process of thinking and articulation of responses. While with professor Uçi it was the opposite. For every question you asked him, he instantly gave you the most complete and arguable answer. From the meetings I have fortunately had with Professor Uçi, I was convinced that in his multifaceted, encyclopedic and scientifically highly argued work he did not materialize even the half of the knowledge and information he possessed, especially for complex issues, often contradictory of Albanian society from the beginnings of the National Renaissance to the present day. The personality of Professor Alfred Uçi was formulated with supreme quotations in many aspects not only to the intellectual and patriotic family inheritance (he was grandson on the mother side of the martyred hero for the development of Albanian schools and for the national liberation from the Ottoman Empire, Petro Nini Luarasi), but also to his full commitment to all the efforts of Albanian people for freedom (at the age of 13-14 he was a partisan with weapons in his hands in the struggle for the liberation of Albania from the Nazi-fascist invaders during the years of World War II) and for general educational and scientific progress. He was formatted by always standing in front of the frontier facing multifaceted challenges, as rarely in the Albanian space and beyond.

Experience shows that the fundamental turning points in the development of society influence the re-constructions of its cultural picture. Such re-constructions are also realized as attempts to re-evaluate as a new enlightenment, especially the conceptions and previous doctrines of social, political, philosophical and artistic, aesthetic and cultural issues. Generally, the process of re-evaluation includes in its swirl the creators of culture and social sciences, such as those who have closed the cycle of creativity, as well as those who continue to create. Some idols, swollen as a balloon from the extraordinary flow, which served as a decor for the official presidium before the

turn, are vanished and flushed as worthless plastics, some of them are dramatically shrunk in size. Meanwhile, there are few those who resist to the turning and grow along with the new developments.

Challenger of challenges

In the early 1990s of the 20th century, when the Albanian society experienced the turnaround of the transition from the totalitarian socialist system to the course of democratic developments, Professor Alfred Uçi was on the verge of the official retirement age. Meanwhile, he was the most affirmative philosopher and aesthete in the Republic of Albania. He had published 9 texts and monographs dealing with priority problems of aesthetics, theoretical issues of art, folklore creativity, etc., without counting study articles published in Albanian press and in some other places and also co-author in drafting some textbooks of philosophy for high school students.

American sociologists who have dealt with priority with social problems of scientific research, such as Allison, Stewart, etc., have argued that in their sixties, most of the scientists are hardened, especially with regard to accepting new truths, thus making them inhibitors of progress. According to these sociologists, only a small number of the most skilled and productive scientists become even more productive with age (“Productivity differences among scientists”, 1989, p. 488). Professor Alfred Uçi belongs to this elite of scholars. While many of his colleagues, scholars in the field of philosophy, arts and aesthetics, even younger ones, did not face the challenges of turning, it is to say, retired from the difficult frontier of research, Professor Alfred Uçi during the last 26 years (1991-1996) of democratic development in the Republic of Albania has written and published scientific literature of academic standards more than before, more than any other academic in the Albanian space: 12 monographs and texts for students, for specialists who complete university qualifications, along dozens of articles published in scientific journals in Albanian and other languages. The scientific establishment of Professor Alfred Uçi is polyvalent. It enlightens theoretically, directly and indirectly, in spite of socio-cultural circumstances, even the most complicated issues of philosophical, aesthetic, and generally cultural, developments on a universal and national level.

II. Professional critique with anti-conformist subtext

While having the full format of first class professional scientist, Professor Alfred Uçi has been characterized by an anti-conformist spirit, which has largely protected his creativity from the ideological dogmatism imposed by the respective structures of the totalitarian socialist regime. With the vision of the highest scientific qualification of the professional, Professor Alfred Uçi, even in the conditions of the dictatorship of the proletariat (until 1990) has used all possible spaces to convey to the dogmatized environment of the Albanian society theories and philosophical doctrines, aesthetic and cultural backgrounds that did not have a “passport” to enter the Albanian state of extreme self-isolation. Criticism of such doctrines was the only turret through which they could penetrate to the bunker of communist dictatorship in Albania. And Professor Alfred Uçi, with many hardships and at risk, has always been at the forefront of efforts to bloom up and expand such a turret into an open world and to keep it always operating. In particular, the text in three volumes “Aesthetics” (1987-1988) and the monograph “Modern Labyrinths” have offered to the students, critics, social sciences specialists and theaters, and to the general public a wide spectrum of philosophical and aesthetic doctrines, which by the official ideological structures of the totalitarian socialist regime were considered “idealistic reactionary”, “decadent bourgeoisie”, “revisionist” and so on. These books are written with such logic and style that function naturally as criticism, but first and foremost as a well-grounded argument of the main aesthetic doctrines and their combinations

with philosophical, social, cultural doctrines etc. Especially during the 70's and 80's of the 20th century, students of the branch of philosophy, literature, arts and artists of all profiles communicated with the main contemporary currents of aesthetic, artistic and critical thinking, mainly through the books and articles of Professor Alfred Uçi. For the students, he has always been a model pedagogue, at superior levels in his pedagogical and scientific skills, in scientific and social dignity, always devoted to teaching and research, always an inexorable opponent of the time perversities of political and social, professional and moral issues etc.

III. Several theoretical prominent profiles

During three years, Professor Alfred Uçi has published three books: "The aesthetic universe of antiquity" (2003, 412 pages), "The philosophy of Teodor Anastas Kavalioti" (2004, 400 pages) and the second volume of the book "The aesthetic universe - medieval, renaissance, classicism" (2005, 408 pages). These books, like all the works of Professor Uçi, are the result of a complex multi-year study activity, meditative and generalizing at the highest levels and according to contemporary scientific criteria, are the result of his successful efforts to continuously perfect the workmanship of the scientific and philosophical material presentation, are the epitome of the altimetry escalation of author's erudition. It is difficult, or rather impossible, that in the format of a book to delineate the most prominent features and achievements of the scientific activity of Professor Alfred Uçi. In this article we will try to handle only some of them, embedded in three works published in recent years. *Firstly*, being a profound connoisseur of cultures, major civilizations, and their developmental juries, Professor Uçi examines the philosophical, aesthetic and artistic doctrines contextualized in the course of social, cultural, artistic developments. In his works are naturally combined the arguments of the highest level generalizations with illustrative analyzes of concrete aesthetic and artistic phenomena in different societies and times.

Secondly, all philosophical, aesthetic artistic doctrines are analyzed in the course of their evolution, in the dynamics of changing their social-cultural functions, in the process of updating and their impact on future developments. For this, in the work "Philosophy of Teodor Anastas Kavalioti", the author emphasizes, inter alia: "During the historical development of philosophy, ideas and philosophical problems are formulated, the importance of which is deeply understood in the background of the unity and future development of knowledge. And this means that the history of philosophy digs in the past to serve the contemporary and future development; it is a discipline that is renewed and enriched, in keeping with that mythical being, Janus with two faces: one directed back and the other toward our time. Even in the philosophical legacy of Kavalioti we have tried to distinguish not everything, but above all, inherited problems and ideas that continue to be important for further development of contemporary sciences. There are not few such problems in the works of the Academic from Voskopoja" (p. 11).

Thirdly, although Albanian culture has limited geographic reach, the author throughout his creativity has identified the communications of cultures spread in wider spaces with Albanian culture at the philosophical, aesthetic, artistic level, etc.

The Albanian culture and other cultures, especially those of Western Europe and Europe etc., have functioned and function, according to the principle of communication vessels. Achievements of philosophical, aesthetic, artistic thought, etc. circulate from one culture to the other and vice-versa, aiming to continually elevate scientific thought, its specification through increasingly intense discussions, etc. In the work "Philosophy of Teodor Anastas Kavalioti" Professor Alfred Uçi, among other things, underlines: "We want to concretize our opinion with a genuine philosophical problem that has been formulated since ancient times and nowadays, we would say, continues to torture the philosophical thought. We are talking about Plato's assumption about the existence of instinctive

ideas. It is known that his best former student, Aristotle, rightly opposed some of his teachers' arguments and justifications, and yet Stagirita failed to give a complete and final solution to the problem that Plato put on instinctive ideas. Descartes returned to this problem by providing some new arguments for the existence of self-conceived ideas whose acceptance enriched the understanding of the human mind functioning and of the theory of recognition with the acceptance of intuitive rational recognition. It was a clash with that of Plato's. It is interesting that Kavalioti pays great attention to this problem; and maintaining his worship for Kartez, thought that there was space for further discussion of this problem, he even called it natural not to remain at the limit of the French philosopher's reasoning when he emphasized the importance of the thesis that the human mind works in double: towards the knowledge of the outside world, and even towards oneself, it is to say, within the consciousness of finding the opportunity of accepting the intuitive recognition, as a tendency of rationalism in science" (p. 11-12).

Fourthly, even in scientific research field, especially for social, cultural, artistic, philosophical problems, etc., not few distinguished personalities have not escaped traps of diverse prejudices, unilateral treatments, etc. Professor Uçi has successfully overcome such traps. In his works there is a universalization dimension, quoting and analyzing the most valuable views of the authors of western and eastern countries, as Greeks and Germans, Americans, Russians, Italians and Polish. He takes the nectar of theoretical formulations wherever he is, outside the nebula of bias, which, after World War II, especially in our country, covered the western hemisphere and sometimes the eastern one. To illustrate this idea, it is sufficient to mention that only in 5 pages (page 10 - 14) of the second volume of the book "Aesthetic universe" are quoted 12 of the most prominent philosophers, aesthetics and theorists of the arts of different countries and periods of time from antiquity to our day such as Aristotle and Plotin, Agostini and Aquinas, Isidor and Prokop, Bedai and Kroce, Shastler and Bayer, Gibbs and Kun. Even the selection of quotations proves that the author of this book recognizes not only the entire system of views of the thinkers referring to, but also the features of the dynamics of the evolution of the tissue of philosophical and aesthetic thought from one to the other even under the influence of socio-cultural circumstances in changing process.

IV. Disclaimer of scientific prejudices even beyond the Albanian culture

If we are going to express with the terminology of contemporary American sociologist Robert K. Merton, Professor Alfred Uçi in all his scientific research work is guided by the "scientific idea of organized skepticism" (Culture and Society, Contemporary Debates, 2004, p. 74). Having seen the whole history of philosophical, aesthetic and critical artistic thought, with such skepticism, Professor Alfred Uçi doubts, even rejects with full argumentations and almost fossilized prejudices which have prevented the progress of philosophical-aesthetic thought even in the most urbanized countries of the West. For example, Shastler defends the idea that "a thousand years of the Middle Ages are simply a void in terms of aesthetic thoughts". Professor Alfred Uçi not only argues the immaturity of such views, but sets out a complete analytical picture of the values of aesthetic doctrines elaborated during the Middle Ages, which constitute an important stage of progress, an indispensable link between the aesthetic universe of antiquity and prosperity of the aesthetic thought of the modern period. Regarding this issue in the second volume of the book "Aesthetic universe" professor Uçi emphasizes: "... one of the key problems of our analysis will be the relationship between the aesthetic universes of antiquity and medieval, the qualitative differences and the relationships between them, the continuity the discontinuity, the continuity of the bumps and the divisions between them. This conception no longer coincides with the view of most scholars of the history of aesthetic doctrines; we are talking not just about some of them, who under the influence of the atheistic philosophy of the Enlightenment of the 18th century have used it, and some of them

continues to use the “middle age” concept with a completely pejorative meaning, equating and identifying the entire medieval with the “darkness”, the “obscurantism”, the “inquisition” and the “regression” by opposing it to the idealized antique civilization. From here they have denied the authentic aesthetic thought of the medieval or have not seen any of its original value and, on the other hand, this conception is also supported even in the absolute denial of any connection or continuity between ancient civilization, especially the Greco-Roman and medieval European world. In this interpretation has influenced and influences the idea that considers the medieval an accidental stage, even a whole regression of the history of mankind ... The transition from antiquity to the medieval, which has had a very contradictory development, has also had devastation of inherited values, but even achievements, and advances, in a word, for us the medieval era was inevitable and self-sufficient. Therefore, starting the history of the aesthetic universe of the medieval, we first stick to the thesis of the contradictory character of the transition from antiquity to the medieval, to the important qualitative differences between them, as well as to the links that have not missed. Secondly, we will try to present the main directions of the aesthetic ideas and values that arose from the early medieval era till its historical end” (p. 13-14).

The careful reading of this book obeys you that the author has best accomplished such a scientific objective. Illuminated by a correct scientific methodology, Professor Alfred Uçi penetrates into all the aesthetic thought labyrinths, which traverse the historical ages of antiquity, medieval, the Renaissance, and classicism. Through complex multi-dimensional analysis, he argues not only the achievements and shortcomings of any aesthetic doctrine on the temporal background of the social, philosophical and scientific developments, but also outlines the most representative fragments of each doctrine, according to anthological criteria. Thus, the books of Professor Alfred Uçi appear as diverse mosaics, with an incalculable wealth of nuanced thoughts, assertions and contradictions, arguments and counterarguments, artistic and historical facts, and so on. But the author never loses himself in these labyrinths thanks to his extraordinary generalizing ability: “In the course of the action of socio-cultural factors-he underlines in the second volume of the “Aesthetic universe”- but also of the aesthetic-artistic factors immanent for 15 centuries, which were of interest in our book, we could define as the main crystallized and developed substance the classicism (classics), which is understood by us as a concentrate of the most consistent, most aesthetic and artistic ideas that came through the acquisition of positive inheritance of antiquity and medieval and has evolved towards the classicism of the 17th century, which marks a general expansion of aesthetic and artistic culture in general. But this does not mean that the content of each era has been quite monolithic, because in each of them there was a classic type nucleus, but beside it there were even novelties and other sides, sometimes driven by the free spaces of classicism, sometimes from the controversy of the somewhat rigid limits of the absolutism of this nucleus. In the clearest and most concrete way this is especially noticed in the 17th century, which has been much more complex than the Italian Renaissance, was even less monolithic, on the contrary, it was revealed for a greater diversity within the effects of Renaissance ...” (p. 402). This is a generalist characterization of the high level of classics as a central concept of the history of the society and philosophy, aesthetics and arts development.

V. Translation - an obligation to national culture

Since when he graduated from university until 2016, when he closed his eyes forever, for about 62 years, Professor Alfred Uçi was at the forefront of research activity. Many of the texts, articles and especially monographic works have values not only in the spaces of Albanian culture but also beyond. Therefore, we believe that it is the obligation of the respective structures of the Albanian state of the Academy of Sciences, of the Ministry of Education and Sciences of the Republic of Albania to finance the translation and publication in foreign languages, at least in English, of the

best studies of the academic Alfred Uçi, especially those that have the most prominent national profile or that represent achievements for philosophic-aesthetic thought on a global scale. More than respect for the academic Alfred Uçi, such translations would be reverent for Albanian philosophical and aesthetic culture, for its approach to European culture and beyond, for the integration of Albanian culture into the trends of contemporary world developments.

VI. Multiple pain and honor

In countries with developed university and scientific traditions to the outstanding scholars, especially in the last years of their life, are assigned qualified assistants who help them to cope with the technical aspects of research and especially to grasp the thoughts that for reasons of age they cannot reflect in books and other publications. Such thoughts are of special importance for the continuity and rapid development of scientific disciplines. In the absence of such an assistant, unfortunately, Professor Alfred Uçi fled from this world, taking with him many information, and especially ideas, which he had described with systematic, intensive work over the course of many years. This circumstance makes even bitterer the loss of his departure. However, referring to the Bible we may say that we must feel privileged that we had the fate to have Professor Alfred Uçi, this unmatched personality of philosophical and Albanological sciences, this most mature model of human dignity and scientist.

PROF. DR. GJERGJ SINANI

Without the existence of philosophy, there does not exist a fair and worthy society

(The speech held in the ceremony of awarding the title “Doctor Honoris Causa”)

“It's the tragedy of our times that lunatics must lead the blind.”

William Shakespeare, *King Lear*

In order to avoid the “spiritual hatred and barbarity” of Europe, Husserl asked for a “renaissance of Europe starting from the spirit of philosophy”, because unfolding in forms of research and culture, philosophy produces a double spiritual consequence. On one hand, the most essential thing in theoretical attitude of the philosophical human being is the universality of critical attitude, which decides not to accept any tradition or opinion given before, without addressing questions and it should set the question, towards the traditional universe given in advance, upon the truth in itself, as being an ideality”. He wrote these lines in 1936 and after three years Europe fell prey to barbarity, such as the Second World War, whereas we fell prey of the barbarity of reason. We hoped that during the period of democracy we would get out of the barbarity of reason to arouse the critical spirit, as it is required by philosophy, but we again fell prey of another barbarity, such as the barbarity of opinion. Rather than getting out of mental apathy, we are not yet emerging from the “chaos of the social unit”, as Nietzsche once said. Shortly, it is time to establish order in our in our social unity, so that we do not remain victims of mediocrity and charlatanism. All the civilized nations have started to develop through a spiritual renewal.

We are living in the period of the disappearance of great ideas where the main concern of the people is work, satisfaction and the way how to spend the free time. But, related to the issue of satisfaction, there is also set the problem of the mass or abstinence, in the Aristotelian sense of the term: “The mass is the virtue that constitutes the right medium in relation to satisfactions”. “Satisfaction” as a term used by Aristotle has to do with the body satisfaction and senses. In fact, nowadays people are concerned about the issues, such as: Have they eaten a lot of food, fat, meat or milk products? Have they done enough sportive exercises? Have they drunk a lot of alcoholic drinks? Should they stop smoking? Even sexual life is considered by a hygienic point of view, whether they have an active sexual life or not. These problems related to consumption as considered as essentials, but in fact, this is a sign of mental decadence. But, is there anybody speaking about spiritual exaltation? In this sense the situation of philosophy is very delicate and in critical condition, while Husserl said that a worthy civilization cannot be complete without philosophy and the profession of a philosopher. This state is conditioned even by an ordinary thought which set the question: “Why do we need philosophy if we now live in the world of science?”

In fact, it is not necessary to look deep into the foundation of philosophy, since it is here and it is original. It belongs into the simplest fact that Socrates and Descartes have claimed according to their way of thinking; when the first said: “Get to know yourself”, the second one said: “I think, so that I exist.” This foundation lies into the irrefutable existence of the fact that Saint Pal has called the inner man, the spiritual man who opposes the physical man: “Who is going to make me feel free from the laws of slavery and sin?” – he used to ask. Who could deny the fact that every human being exists for themselves while holding another title different from the other people and knowing that he does not know the others as he knows himself? Knowing yourself, or the intimate sense is a fact without any analogy on nothing studied from the other sciences. To what extent will it be possible to penetrate scientifically and methodically in this spiritual world which opposes the world of objects, though closely related to it? This is another issue.

There is a clear truth of the existence of an inner and spiritual man, who cannot show himself as something which lies out of the inner spirit. If this is denied, then it should be accepted that sciences are made by a soul that does not know itself, that is, by an automaton; so that, they would be mechanical operations. As it should be accepted in order to save their dignity, if the ones who make science know that they do them, then they exist under the title of the subject they have thought about. Here we face again the strong foundation of philosophy. All the ideas, which were considered to treat the human being as an object, have had catastrophic consequences for human freedom. Even psychology does not start from a hypothesis of a homogenous humanity, since it firstly considers the human being is present through the process of thinking.

If psychologists, who have not communicated with each-other in all the times and places, have accepted the same essential facts, then it can be assumed that humanity is homogenous.

If you read Confucius, Buddhist legends, Manu laws, Socrates dialogues, all the writings of philosophers you will find the distinction between thinking and senses, reason and passions, will and instinct, memory and prediction. So that, the essential lines of humanity are everywhere alike; the differences are just occasional. From a general point of view, even the ideas about beauty, the difference between two different types of the nose's skeleton is considerable, but for an anatomist, this distinction is of no importance.

It is often said and repeated that the science of philosophy has no future and it has not made any progress from the time of Plato and Aristotle. In order to properly answer to this question, it should be made an introduction of all the history of philosophy, but I will mention only some key points. For example, in psychology, the most essential lines about the human nature are mentioned by Plato and Aristotle, but we can talk about a considerable progress in some directions, such as: 1. Analysis and the theory of feelings and skills; 2. Theory of signs and their relations with thoughts; 3. Theory of free willingness; 4. Theory of the relation between moral and physics. Of these four theories, the first one belongs to the Scottish school, the second one belongs to the school of Condillac and the third and the fourth one belong to Maine de Biran and Cabanis.

It is also accepted that the deductive logic was created by Aristotle; meanwhile the modernists, such as Hamilton have made an important progress and the writings of Hegel have always attracted the attention of the philosophers. But, 1. No matter what the adorers of Aristotle might say, the inductive logic is modern and it has started during the period of Bacon. This logic represents the glory of England and Scotland, attaching the original writings of Mill, without talking about the logic of Frege and symbolic Frege; 2. Theory of mistakes, designed by Bacon, is the Malebranche's work and today it has an extraordinary progress in probable judgements; 3. Theory of evidence and the historical method is a written work of modern times and it belongs to the whole world.

Concerning moral, there is progress which can be expressed in some directions: 1. Theory of moral feelings; an admirable writing of Hutcheson, Smith, Fergusson and Jacobi and all the period of sentimentalism of the XVIII century; 2. Theory of moral obligation, edited with an incomparable clarity by Kant, while the previous centuries had not dare to consider; 3. Theory of fairness is a result of the works of Grotius, Montesquieu, Rousseau and Kant which consists on the greatest principle of modern politics, without mentioning the contribution of Kierkegaard, Scheler, Levine and all the period of existentialism; 4. Concerning aesthetics, it can be said that it is a modern science. During the period of antiquity, Plato, Aristotle and Plotin have shared admirable ideas, but their views did not have any kind of influence until XVIII century. The real founders of scientific aesthetics were Kant and Hegel in Germany and Cousin and Joffrey in France. So that, this is the reason why philosophy cannot be fully completed only by a philosopher, despite of his importance during the philosophical periods.

The human condition and freedom cannot exist without the opposing spirit of philosophy towards each authority. Prometheus is known as a philosopher because he was the first one who opposed destiny. That's why Hesiod presents Prometheus giving this advice to Epithemeus:

Prometheus: Which is the greatest happiness for people? – Epithemeus: A woman and a lot of money. And Prometheus said: Be careful from the gifts of Olympic Zeus; refuse them. So that, Prometheus said to his brother to refuse the gifts of Zeus (gifts of destiny) through a philosophical and opposing awareness, enabling people to be released from all that is not a result of his activity; despite being tedious, it is precious since it is keeping the sign of its responsibility. The motivation of promethean opposing will be reconsidered by Sartre in *The Flies*, where Orest admit his freedom in front of God and opposes power. All the western philosophy is dominated by the spirit of protest and the revolt of Prometheus put us in front of the problem of creating a human being starting from himself with the rejection of everything that changes it. Prometheus becomes a symbol of an independent and free individual who considers his existence as new and unique beginning. Apparently, this was the reason why Camus made Prometheus the best representative of the human existence, as a continuous effort towards freedom and revolt as an imperative of human existence.

« When a single person has experienced something bad, it becomes a collective plague, - is written by Camus in *The rebel*. “In our daily test, the revolt plays the same role as « cogity » in the order of thought : it is the first evidence. But, this evidence takes us out of his loneliness. It is the common place which sets the first value on all people. I rebel, that's why we exist ». After a long philosophical reflection on metaphysical revolt and the way how it is designed in the historical revolt, related to the tragic consequences of the two great French and Russian revolutions, where the greatest cruelty was justified through calls for a new world and a new man, he will specify: « I rebel, that's why we exist », or « It is just us ». The rebellion related to history adds that instead of being killed and dying to produce the being we are not, we have to live and to make efforts to live in order to create that being which does not belong to us ». These words of Camus should make us to philosophically reflect on our totalitarian past, when the crowd, inspired by the ideas of a new world and a new man, shouted « Viva ! » for the great leader and « Down ! » for the or the heroes of thought without expressing any sign of suffering for the others.

The totalitarian regimes we have experienced, represents the world of preventing us to be free where even the God was receded. In front of their unfair and arbitrary authority, the only way of salvation was to pursue your individual law, refuse submission and overcome barriers. When system refused freedom, then the periods of disaster show up. Maybe Nietzsche had predicted it when he wrote the literary works, such as : « Utopia », « The ideal man » and putting your ego on the stage, the addiction to social propaganda, charlatanism are all what the XX century brought for us. Nietzsche predicted not only the charlatanism, but also the chameleons of the modern man. If Nietzsche would see what kind of forms are given to chameleons in our post-totalitarian society, maybe he would willingly live forever into a madhouse. According to him, the ones who pretend themselves to be better than what they really are, take part in the category of chameleons, since they are not in contradiction with themselves; they are happy and safe, but they are not developed though they are divided for the seventh times. They do not change, the do not evolve towards of *doing ...* ».

During the transition time, the category of chameleon mentioned by Nietzsche is increased. Therefore reflection on the past is of a great importance in the sense of the « spirit » of time as the German philosopher Troeltsch used to write. To analyze and find what constitutes the spiritual essence of this era is the task on which an historian competes through the critical investigation of the facts and a philosopher through his theoretical imagination - it is a task through which an historian becomes a philosopher and a philosopher becomes an historian. An historian finds there the end and the achievement of a research on how are created the great historical configurations; a

philosopher better finds the basis and the presuppositions which make possible the creation of norms and moral judgments, with the help of which has to permanently evaluate the realization of this era ». This task is imposed on us to understand « the spirit » of time. It is often said that we have to forget the past in order to dedicate to the future. In fact, the past serves us to understand what kind of human being we are. This is a very important task for the societies emerging from totalitarianism, so that people will not continue to remain victims of deception and illusion. As it is written by Hanan Arendt, «one of the totalitarian government discoveries has been the method which consisted in great discoveries where hidden the facts and events and a large enterprise could be realized only by killing millions of people who have been actors or witnesses of the past. The past was convicted as if he had never existed ». We should not forget that totalitarianism, wherever it is developed, including even Albania, should be considered as the only risk which threatens to disappear not only our political entity, but also our spiritual survival and our moral substance. When totalitarianism is greatly developed, the domestic politics leaves space to intrigue and violence and the foreign policy rejects any kind of connection with the accepted rules of mutual interest. Totalitarianism is based on the disjunction of connections which connect the human being with some stable reference point, depriving them of any reference, especially when it comes to moral reference ; man aspires out of nothing and anarchy within his spirit. Totalitarianism provides everyone with what they want aiming to attract them as well as possible. In this human chaos, totalitarianism is shown up as a way of salvation. This chaos cannot be considered as an inner problem, because there does exist an order out of it even though it has resulted in a sense of deep dissatisfaction. Totalitarianism does not ask people to be you they really are, but it requires an unconditional conviction. Totalitarianism uses everything to attract the individual on its circle. So that, people deprived of any reference point, fall into its trap since they don't have the consciousness of their freedom aspiring to be blindly accepted by following an imposed rule. They are disposed to be treated as objects and in this way they lose everything they have believed they had won and preserved. That's why totalitarianism as only one enemy; freedom, the truth, universities, the places of free research, art and literature since they make us penetrate the unknown part of our spirit; everything which is an experience, everything which develops through the intellectual perfection, everything which every human being does not allow to be guided by something else; it is the conscience of being yourself.

Philosophy which affects the emancipation will also affect a spiritual renewal, especially when it comes to the societies which have just emerged from totalitarian regimes. Therefore, any willingness which will not think about risks, resulted from the history and political action, will face strange surprises in the future. The task of memory is to perpetuate freedom within a free country. When it comes to the spiritual order, the right of passion do not exist all and Levinas has also written about this issue: « This is the only thing which does exist: time after time, a strange darkness prevents the lights of history, the light is broken into countless fluttering flames, the hard landslides under their feet and the events start being in contact with the layers of hell around a nonsense consciousness ». Shortly, the history should be enlightened so that, not to forget our essence.

It is true that the human being can live a life dedicated to himself. He should join the others, but before doing this he must be himself. Sartre has once said: "Existence does not only mean to live, but to be yourself". It seems like it invites the expression of Nietzsche "We exist, but we have to develop". The theory, which explains everything related to the surrounding environment, is a real nonsense because everything would result from a certain environment and this environment was created from certain things which have been existed before, from a previous environment; and in this way it will be continue since it would be impossible to reveal the first environment from which the other environments have resulted; the process of reading does not have an end and the result would be that nothing would exist. But, the essential element if the human spirit. The environment

is the limit of his being, but it is not the environment which constitutes his being. That's why Heidegger didn't want people to escape the meditative thinking because it is the way from which comes the light to illuminate the human being.

At the end, I would emphasize that philosophy needs the spiritual enlightenment in order to push people towards critical thinking, since it is the only way to prevent manipulation from "the political charlatans who know how to please the crowd and the true people's sympathizers often fails. This happens because they follow the truth, no matter how sad it might be. Philosophy invites people to find courage to really consider themselves; and this is a very hard work to be done. Therefore, Vilhen Raihu, the former assistant of Freud has written: "You cannot be like an eagle, that's why you are disposed to disappear from the other predators. You are afraid of eagles and that's the reason why you are living into "a clutch" and feel tired and suffer as a flock of cattle. The predators became your leaders against eagles which wanted to lead towards a distant horizons and a better life. The predators taught you to enjoy the smallest things without looking for more. And again they taught you to rebel. "Viva the Great Predator".

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TEMPERTURE EFFECTS ON OLIVE PLANTS PROBED BY SIMULTANEOUS MEASUREMENTS OF THE KINETICS OF PROMPT FLUORESCENCE, DELAYED FLUORESCENCE AND MODULATED 820 NM REFLECTION

Abstract

The reaction of the photosynthetic apparatus in higher plants to high- and low-temperature could be analyzed using simultaneous in vivo measurements of prompt fluorescence, delayed fluorescence and modulated 820 nm reflection. Segments of olive plant leaves were placed on a metal surface at temperatures 10° and 5°C (low-temperature jump) or 30°, 35°, 40°, 45°, 50°, 52.5° and 55°C (high-temperature jump). We describe the experimental approaches to studying the state of the photosynthetic apparatus and ways to study important structural and functional parameters, such as the quantum efficiency of the electronic flow in the Photo System II, the Photo System I and the electron transport chain between the two photo-systems; the concentration of the active reaction centers of Photo System II; the electronic capacity of the electronic transport chain; as well the total parameter that characterizes the productivity in photosynthetic apparatus initial reactions. It is show that the low temperature temporary lower the photosynthetic efficiency of the electron transport, while the high temperature at above 40°C induced inactivation processes of the photosynthetic reactions. The sensitivity of the different sites of the electron transport chain to the heat decreased in the following order: (RC of PS II) > (QA-PQ-pool) > (PQ.H2-PC-PS I-acceptors of PS I). We suggest the simultaneous measurement of prompt and delayed chlorophyll fluorescence and 820 nm light reflection on leafs in vivo by Multi-Function Plant Efficiency Analyser, that allows accurate estimation of the physiological state of the plants and provide useful information on assessing the degree of plant tolerance to different environmental conditions.

Keywords: temperture effects, chlorophyll fluorescence, prompt chlorophyll fluorescence , delayed chlorophyll fluorescence, modulated light reflection 820nm.

1. Introduction

Plants, as an open thermodynamic system, exist in the conditions of permanently changing environment. The power of external influence determines to a great extent the final effect on the plant organism. Strong effects of biotic and abiotic environmental factors are capable of causing significant structural and physiological changes or damage to plants. At the same time, low intensity factors modify the variable functional characteristics of the plant cell, ensuring maximum efficiency of the processes running in the organisms (Strasser et al., 2000). Photosynthesis is the most important energetic process in plants. Luminous photosynthetic reactions are very sensitive to changes in external conditions, so they can be used as a model for studying the reaction of plants. Strasser et al. (Tsimilli-Michael and Strasser, 2008; Strasser et al., 2010; Goltsev et al., 2010) have developed an approach used to characterization the function state of native plant systems (whole plants in vivo and in situ), based on studying of photoinduced changes in chlorophyll fluorescence in the plant tissues.

When photo-induced samples, located in the dark (30-60 min), are illuminated with strong photosynthetic actinic light the chlorophyll a molecules radiate fluorescence, the intensity of which varies with time and describes a specific curve called induction curve (IC). The phenomenon is known as the "Kautsky effect" (Kautsky and Hirsch, 1931), and as it observed during the illuminated

phase, is called prompt fluorescence (PF). IC and PF measured in constant illumination are comprised of fast growth phases (within 1 sec.) and slower fall (at mins limits) and have some characteristic points. According to the nomenclature of Govindjee (Govindjee 1995, Strasser and Strasser 1995), widely spread today, the latter are marked (O-J-I-P-S-M-T) and under certain conditions appear and complementary point - K (Strasser 1997, Srivastava and Strasser 1997). Each phase of induction kinetics reflects different states in the photosynthetic apparatus (PhSA), during its adaptive transition from darkness to light. Fast phase changes (O-J-I-P) are readily interpreted and relate to consecutive processes of reducing electron acceptors throughout the electron transport chain. The interpretation of changes of slow phase (P-S-M-T) it is difficult by the large number of processes involved in its formation. The typical polyphase curves O-J-I-P of chlorophyll fluorescence growth, DF induction curves and signal of modulated reflection MR820 are shown in Figure 1.

Based on the fluorescence values in the base characteristic points of the induction curve, significant structural and functional parameters of the photosynthetic apparatus (PhSA) can be calculated. (Tsimilli-Michael et al. 1996; Tsimilli-Michael and Strasser 2008; Strasser et al. 2010; Goltsev et al., 2010).

Simultaneous chlorophyll (Chl) a fluorescence and 820 nm transmission measurements have provided experimental evidence that the three phases (i.e. O-J, J-I and I-P) of the prompt fluorescence rise OJIP [10] reflect three different reduction processes of the electron transport chain [14]. Following a dark-to-light transition of a photosynthetic sample, prompt fluorescence (PF) is emitted and during light-to-dark transition, delayed fluorescence (DF) emission is detected. DF was discovered by Strehler and Arnold. It is mainly emitted from PhS II, and PhS I contributes very little to the DF emission. PF depends on the redox state of the PhS II reaction centers (RC); however the DF in a time range from several microseconds to milliseconds, after light excitation, reflect the recombination, in the dark, between the reduced primary electron acceptor QA^- and the oxidized donor (P_{680}^+) of PhS II that are formed after light-induced charge separation [3]. DF has components that decay in very different time domains.

It is considered that the emission spectra of the prompt chlorophyll fluorescence and delayed fluorescence emission are essentially identical. The intensity of DF depends directly on the rate of backward electron transport reactions in the RC of PhS II. The shape of the DF induction curve depends on the sample type and its physiological state; further, DF induction curve depends on the kinetic components of DF being measured.

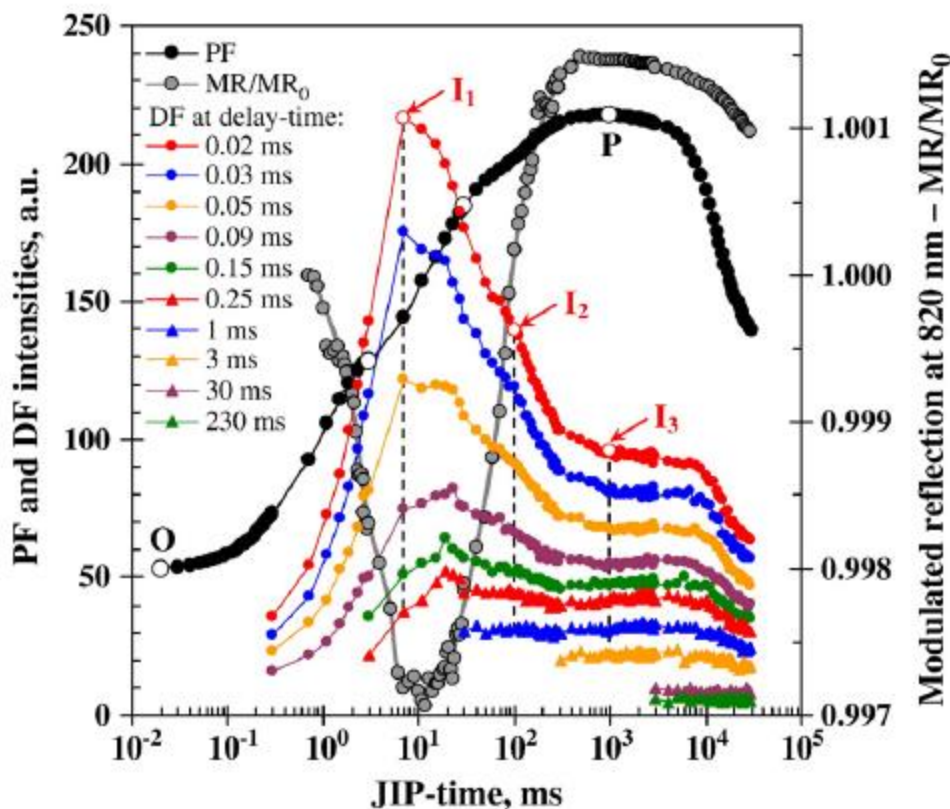


Figure 1: Kinetics (induction curves) of prompt and delayed fluorescence (PF and DF, in different a.u.; left vertical axis) and modulated 820 nm reflection (MR; right vertical axis) induced by a 30 s pulse of strong red actinic light (627 nm peak, 5000 $\mu\text{mol photons m}^{-2} \text{s}^{-1}$) measured simultaneously with M-PEA and plotted on logarithmic time scale from 20 μs to 30 s (JIP-time). The modulated reflection signals are expressed by the MR/MR_0 ratio, where MR_0 is the value at the onset of the actinic illumination (taken at 0.7 ms, the first reliable MR measurement). The DF induction curves (DF vs. JIP-time) were constructed from the kinetics of DF vs. delay-time recorded during the dark interruptions of the actinic light; each of them plots the DF intensity (a.u.) at a certain delay-time-point (indicated by the colour/symbol code) vs. the JIP-time at which the dark interval started. Hence, a vertical line cutting the DF induction curves at any JIP-time (like the three black dashed lines in the plot) expresses (in one dimension) the kinetics of DF vs. delay-time in the dark interval that starts at the corresponding JIP-time. Characteristic points of the DF vs. JIP-time curves, i.e., the peak I1 (at 7 ms), the shoulder I2 (at 100 ms) and I3 (taken at 1 s, in the plateau) are marked with open circles on the DF0.02ms (DF at 0.02 ms delay-time point) curve and labelled. Open circles were also used to mark the O, J, I and P steps of the PF kinetics.

The typical polyphasic O-J-I-P curve of the increase in chlorophyll fluorescence is shown in Figure 2. The fluorescence rise up to the J-step provides information about single turnover events of the primary reactions of photochemistry, mainly QA reduction [3]. During the time interval from 2 to 200 ms, multiple charge separation occurs and the redox components of the electron transport chain become reduced [14]. The I-P phase is related to PhS I activity. For modulated reflection signals the first reliable MR measurement was at 0.3 ms. The MR decrease exhibits photoinduced oxidation of P_{700} and accumulation of P_{700}^+ and PC^+ until about 20 ms, this accumulation is in the range of the J-I phase of PF. Subsequently, the MR increase exhibits re-reduction of both P_{700}^+ and PC^+ by the intersystem electrons in the range of the I-P phase of PF [14].

The DF induction curves, shown in Figure 1, are averaged DF values collected within different DF delay-time intervals during the dark period after interruptions of the actinic light (the analytical time within each dark interval, during which DF is recorded, was noted as delay-time). Energy level diagram for the PhS II-states participating in DF generation has been presented by Goltsev et al.. In the DF induction curve, two phases can be observed: the fast one until 200 ms includes the I₁ and I₂ peaks, and the slow one until several minutes [4,5].

The DF curve measured at 10-30 ms delay-time consists of a fast rise to a peak I₁ (at 7 ms), a subsequent decrease through I₂ (at about 100 ms), and I₃, sometimes found at the end of the fast phase. In slow-decaying components, concomitant with the disappearance of the first two maxima (I₁ and I₂) in the induction curve, an appearance of the peak I₃ was observed, and this is mainly due to the slow millisecond components of DF. Goltsev et al. [4,5] suggested that the I₁ maximum is a result of the rise of the transmembrane electrical gradient and of the accumulation of RCs with semi-reduced QB (Z⁺P680QAQB₂), while I₂ was associated with the increase of Z⁺P680QA₂QB₂ states during PQ pool reduction. Zaharieva et al. [30] reported that the I₂ maximum was probably related to the prolonged reopening of PhS II RCs by the electron transfer from the reduced QB to PQ before the reduction of the PQ pool. They suggest that the relative size of this maximum increases with the decrease of the size of the PhS II antenna and when the measuring temperature is increased.

In Figure 1, I₁ is between the J-step towards the I-step of the PF curve and in the oxidation phase of MR measurements and corresponds to the time of decrease of MR (7-10 ms). I₂ appeared in the range of the I-P phase of the PF and the re-reduction phase of MR measurements. I₄ appeared during the decline of the PF curve. The three latest DF induction curves (DF vs. JIP-time) the peaks I₁ and I₂ disappeared.

A quantitative analysis of the O-J-I-P transient has been introduced (Strasser dhe Strasser, 1995) and further developed called as the ‘JIP-test’ after the basic steps of the transient, by which several selected phenomenological and biophysical-structural and functional-parameters quantifying the PhS II behavior are calculated. The JIP-test, has proven a very useful tool for the in vivo investigation of the adaptive behavior of the photosynthetic apparatus and, especially, of PhS II to a wide variety and combination of stressors, as it translates the shape changes of the OJ-I-P transient to quantitative changes of the selected parameters (Strasser dhe Tsimilli-Michael, 2001a, b; Tsimilli-Michael dhe Strasser, 2001). Hence, the JIP-test can provide an access to the ‘vitality’ of a photosynthetic sample (Tsimilli-Michael et al., 1998). Temperature is one of the most important environmental factors determining the functioning of plants. The influence of temperatures (predominantly elevated) on PhSA functioning is expressed by changes in the ability of oxygen separation (see Nash et al., 1985; Enami et al., 1994) in primary electron transport in the thylacoid membranes (TM) (Frolec et al., 2008; Koushil et al., 2004) or in the assimilation of carbon dioxide (Crafts-Brandner and Salvucci, 2002; Lazberg et al., 2005).

In the present work we traced the complex reaction of the photosynthetic apparatus in the leaves of olive plants to low (10, 5°C) or high temperature (30, 35, 40, 45, 50, 52.5, 55°C), using three signals - PF, DF and modulated reflection (MR) 820 nm. We have shown that simultaneous measurement of PF, DF and MR is an important tool to characterize the influence of temperatures on photosynthetic systems and can be used as a tool to monitor these changes induced in the photosynthetic membranes.

2. Material and Methods

Plant material

In experiments were used *Olea Europea L. Sativa*, “Kalinjot” and “Ulliri i holle i Himares” seedlings, autochthonous cultivars, grown in nature, which were collected from the Center for

Agricultural Technologies Transfer, Vlore and transferred to the laboratorys of Department of Biophysics, Faculty of Biology, University of Sofia "Kliment Ohridski", where they continued to grow stored in air temperature 22-25 oC, day/night mode 12: 12h and luminescent lighting with intensity $250 \mu\text{mol hv. m}^{-2}\text{s}^{-1}$.

Influence of temperature on photosensitizing organisms

Plants, growing in the Mediterrameon region, are subjected to relatively wide fluctuations of temperature and experience stress at both high and low temperatures (McKersie and Leshem 1994). Under such conditions, the saturation of the hydrocarbon chain in fatty acids of membrane lipids and the resistance of membranes can influence the efficiency of photosynthetic electron transport. The chlorophyll fluorescence kinetics analysis is an instrument often used to study the effects of various environmental stresses on photosynthesis. (Kalaji et al, 2004 ; Kalaji et al, 2012; ..Goltsev et al, 2012; Yordanov et al, 2012). Low temperature disturbs the function of the photosynthetic apparatus (Öquist et al.1987). An inhibition of sucrose synthesis is observed, resulting in reduce recycling of phosphate and phosphorylation (Labate and Leegood 1988) and retardation of photosynthetic electric transport (Savitch et al., 1997). Low temperatures increase the probability of photoinhibition (Goodde and Bornman 2004). The adapt during growth at low temperature is related to the regulation of maximum photosynthetic capacity (Adams et al., 2001). The increased tolerance of plants to low temperatures is provided by an adaptive mechanism that supports the fluidity of the membranes in physiological boundaries (Morgan-Kiss et al., 2006).

The high temperature significantly increases the permeability of the membranes, damages PhS II and reduces oxygen release activity as a result partial damage to Mn-complex. The latter leads to a limitation of the electronic transport in the donor side of PhS II, for which testifies the appearance of the K phase in the IC of PF. The damage of TM and the increase in permeability are not caused only by peroxidation of the lipids, but rather result from: membrane protein conformational changes, ion channel opening, changes in lipid interactions, redistribution of lipids in TM (Santarius 1980; Havaux et al., 1996) as well as formation of monolayer segments in the membrane (Gounaris et al., 1984, Kóta et al., 2002). The occurrence of K-peak in induction curve (IC) of PF in plants, growing at high temperature indicates for partial damage to oxygen-releasing system (ORS) (Strasser et al., 2005). The reason for its occurrence is probably an imbalance between the transfer rate of electrons from tyrosine YZ to the oxidized chlorophyll P_{680}^+ in the reaction center (RC) of PhS II and the rate of reoxidation of QA and QB. By reducing the speed of electron transport reactions in the donor side of PhS II, re-separation of the charges may lead to the accumulation of P_{680}^+ or to their rapid recombination (Strasser 1997).

The high values of ABS/CS (F_0), which are observed at high temperatures, may be related to the dissociation of light-gathering complex (LGC) to PhS II (Schreiber and Armond, 1978, Yamane et al, 1997).

The low values of the F_M parameter in low or high temperature show that the size of electron acceptors restoration pool in PhS II (mostly QA) is reduced. The same effect of decreasing the F_M value can be observed in the case of blocking the transport of electrons from the reaction centers (RC) to the pool plastohinon (Schreiber et al, 1989, Hansatech, 2000).

High-temperature stress reduces PhS II activity, which can be seen from phenomenological parameters (absorbed flows and energy captured by RC energy as well as electron transport flows) normalized for unit of illuminated leaf surface, which undergoes important changes.

The results of various studies show that the PI(ABS) parameter is the most sensitive indicator of the influence of various stress factors, including temperature (Goltzev et al., 2014).

Working with mPEA

The simultaneous registration of the photoinduced signals of prompt and delayed chlorophyll fluorescence and the swallowing changes at 820 nm was conducted with the Multifunctional Plant Efficiency Analyzer (m-PEA), developed and manufactured by Hansatech Instruments Ltd. (King's Lynn, Norfolk, UK) (Figure 2).

Changes in the characteristics of the induction curves of chlorophyll fluorescence caused by temperature changes of the object were investigated using an experimental system, including a m-PEA fluorimeter, a thermostatic unit allowing to maintain on working table a temperature in the range of -10°C to $+70^{\circ}\text{C}$.



Figure 2: Experimental setup for investigation of “temperature jump” effects on leaves.

After a darkening for 1h the olive plant, a torn leaf is placed on the holder providing contact with the surface of the metal plate of the thermostatic block, with the underside of the leaf on the contact plate. The temperature of the plate adjust to an accuracy of $\pm 0,1^{\circ}\text{C}$. The working head of m-PEA, mounted on a movable tenter, is placed on the unit. The results obtained are analyzed with the software program of the fluorimeter m-PEA.

Measurement Protocol

30s after being placed on the tempered plate, the subject under test is illuminated by a series of light pulses an intensity of $4000 \mu\text{mol} \cdot \text{m}^{-2} \cdot \text{s}^{-1}$, alternated with a dark interval between the individual pulses. Transitions caused by temperature rise (from 24°C to 30, 35, 40, 45, 50, 52.5, 55°C) and cooling (from 24°C to 10, 5°C) are analyzed. The induction kinetics of PF and DF are recorded. The kinetics of scattering of the modulated infrared light with 820 nm (MR820) is obtained in red and infrared light, the intensity of which is the maximum (100%) that the m-PEA device can provide. The 100% intensity of infrared light corresponds to approximately $700 \mu\text{mol} \text{ hv} \cdot \text{m}^{-2} \cdot \text{s}^{-1}$ red light, ie infrared light is much weaker.

3. Results and Discussion

In Figure 3a shows the IC of PF (absolute values), and in b – V_t (relative variable fluorescence) . With the temperature rises, the F_M decreases (Figure 3a, c, Tabele 1). F_M increases by about 20% at jump in low temperature from 24 to 5°C and decreases by about 30% at jump in high temperature from 30 to 55°C . The reason for this may be denaturation of the pigment-protein complexes (decrease of RC/CS_0), or increase of non-photochemical extinguishing, due to the accumulation of

P_{680}^+ . The latter phenomenon is easily illustrated by increasing the K-peak at elevated temperature (Figure 3a,e). This peak is clearly visible in the IC of PF at 50°C, and this way the first time registered by Bruno Strasser (Strasser 1997), which explains it with violations in the structure and function of oxygen separation system. As the temperature rises, the non-photochemical extinguishing after P (Figure 3d) is also increased. The negative K-peak at low temperatures is associated with a slow ET at the acceptor side of PhS II due to a delayed exchange between the QB and the PQ pool, due to the reduced diffusion of PQ molecules in TM. The latter is confirmed by the high values of J and t_{Fm} at 5 and 10°C (Tabele 1, Figure 3c).

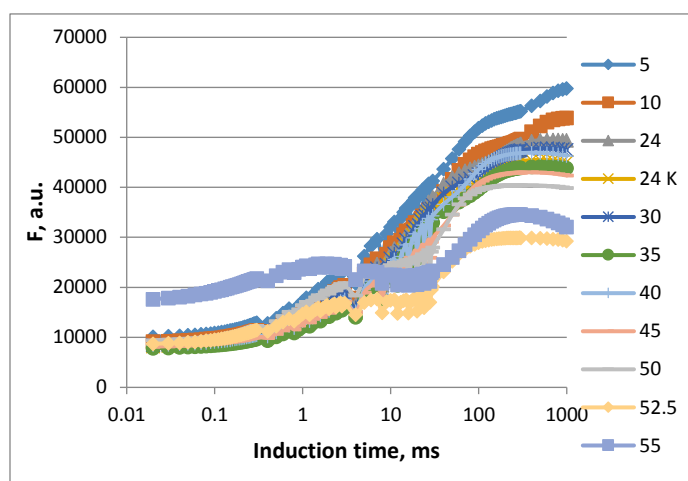
It should be noted that the primary photochemical reaction (PPhR) quantum efficiency of P_{680} (ϕ_{P_0}) is almost unchanged from 5 to 45°C, indicating that in this temperature range, the protein complexes of the integral scheme RCs of PhS II are stable. Electronic transport between the two systems is more sensitive, judging by ϕ_{E_0} and ϕ_{R_0} . According to literature, the most sensitive is the electronic transport between the two systems, judging by ϕ_{E_0} and ϕ_{R_0} . In our measurements ϕ_{E_0} for the same temperature range from 5 to 45°C almost does not change, while ϕ_{R_0} does not change from 24 to 40°C and at intervals of 5 to 10°C and from 45 to 55°C the values are raised, which shows similar reacts in electronic transport between two systems in two extreme temperature ranges.

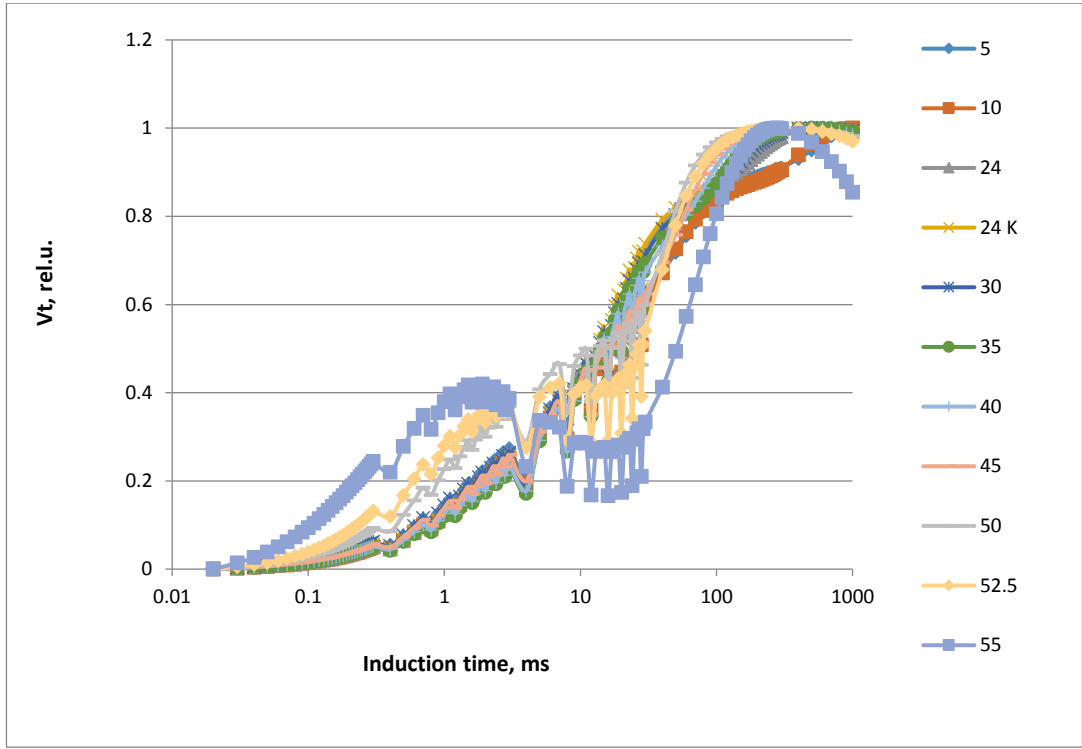
Another characteristic peculiarity at severely damaging temperatures (55°C) is the appearance of a high initial value (F_0) (Figure 3a, c, Tabele 1) due to the dissociation of the antenna complexes (a Light-gathering Complex LgC II) from PhS II (Yamane et al., 1997). By comparing the changes in the L-peak (Figure 3f), the disintegration trend of the antennas is evident even at low damaging high temperatures. At the reduced temperatures, the reverse process is observed - the grouping increases due to the fluidity decrease of TM. The observations so far show a high temperature sensitivity of PhS II. In our measurements the clustering process is observed in the temperature ranges from 5 to 10°C and from 45 to 52.5°C.

IC of MR 820 provide information on the temperature dependence of the redox reactions in PhS I. From the signal can be calculated the characteristic rate of oxidation-reduction (V_{ox} , V_{red}). The amplitude of the RC oxidation of PhS I, as well as the time to reach it, decreases as temperature increases (Figure 4 a). Consistent with this, is the decline of P_{700} (V_{ox}) oxidation rate and simultaneously is rising the P_{700}^+ (V_{red}) reduction rate (Figure 4b, Tabele 2). It should be noted that the two speeds differ with one order among them. Their dependence on temperature is different: from 5 to 30°C V_{ox} is decreased very slowly, V_{red} grows about 10 times faster compared to V_{ox} ; from 30 to 50°C V_{red} size decreases by 95% and V_{ox} continues to decrease about 4 times slower. Since V_{ox} reflects only the primary photochemical reaction (PPhR) in the RC of PhS I, it follows that the latter is affected less from the temperature in contrast to the other components of electron transport chain (ETCh), especially PhS II. In fact, inhibition of PhS I begins barely after 30°C, and low temperatures do not adversely affect it. Raising V_{red} is related to "liquefying" the membrane and facilitating the diffusion of intermediate electronic carriers. After 45°C the strong damage to PhS II leads to a reduction in V_{red} . The differences in the course of V_{red} in various illumination are explained by the fact that at high luminous intensity the withdrawal of the electrons from the PQ-pool to PhS I is limiting, and at low intensities limitation of the reduction of the pool of PhS II. The latter is highly sensitive to high temperatures.

We did not observed any change in shape and intensity of the PF and DF curves when the temperature was increased up to 40°C. At temperature 45 and 50°C we observed a decrease in the amplitude of the PF curve and a change in its shape. At 55°C temperature the amplitude of the PF curve is reduced 2.4 times compared to the 24oC control and the characteristic shape of the IC breaks.

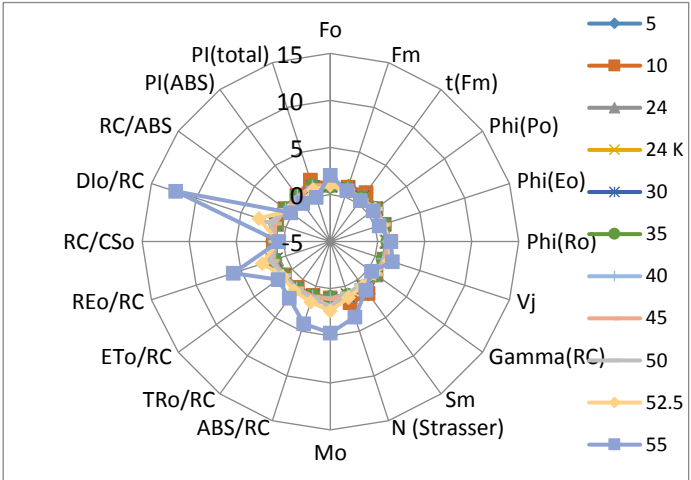
We observed that the DF curves are more affected than PF curves at temperatures of 25, 30°C (Figure 5a-d) . This may mean that DF curves are more thermosensitive than PF curves. Indeed, at these temperatures, we observed a decrease in the amplitude of the DF curve and change of I1, I2 and I3 peaks obtained from DF10–30 ms, while minor significant changes in PF curves were monitored. At relatively high temperatures, the DF signal falls below the observed control level. Even higher temperatures (45, 50°C) cause a decrease in the peaks yields at I₁ (7 ms) and I₂ (100 ms), disappearance of DF decay from I₁ to I₂ and the disappearance of the I₁ peak at 50°C. The disappearance of DF decay between the I₁ and I₂ peaks was in parallel to the disappearance of the J-I phase from the PF curve. The relative I₂ in the fast DF phase increased and the relative DF induction increased in the slow phase. The increase of relative DF in the slow phase might be related to the activation of the Calvin-Benson cycle. These observations have been reported by Zaharieva et al [30]. The maximum I₄ occurs in parallel with a decrease of the PF intensity. We noted here that I₄ was less affected by heat. At low temperatures from 10 to 5°C are seen changes in the characteristic form of IC of DF (Figure 5a, c), increase of amplitude (amplitude at 5°C is twice the amplitude at 30°C).



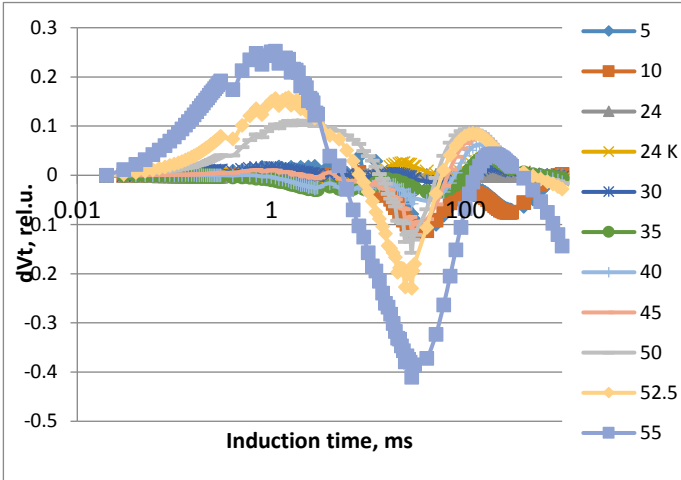


a

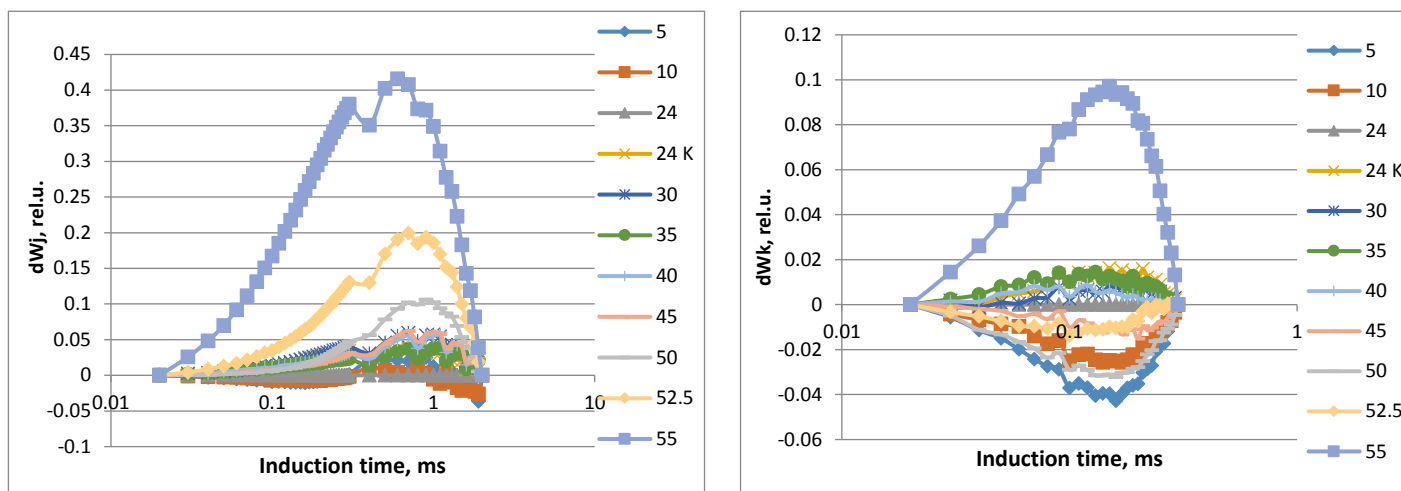
b



c



d



e f
Figure 3: The effect of temperature over chlorophyll fluorescence on olive seedlings. Olive leaves adapted for 1h in the dark are placed on the thermostat at a regulated temperature of 5-55°C and after 1 min incubation, induction curves of PF are recorded at 4000 $\mu\text{mol hv.m}^{-2}.\text{s}^{-1}$ excitation light intensity. Appear:
 a) IC of PF , absolute value;
 b) IC of relative variable fluorescence (Vt):
 c) JIP-Test paramets, referred to 24°C;
 d) Changes in the IC form of Vt for the entire measurement period, as the reference is used the taken signal at 24°C – Vt(24);
 e) K-peak: changes in the IC of Vt to the O-J interval;
 f) L- peak: changes in the IC of Vt to the O-K interval.

Tabele 1

	F_0	F_m	$t(F_m)$	$\phi(P_0)$	$\phi(E_0)$	$\phi(R_0)$	V_i	$\gamma_0(RC)$	S_m	$N(Str)$	Mo	ABS/RC	TR_0/RC	E_{T_0}/RC	RE_0/RC	RC/CS_0	D_{I_0}/RC	RC/ABS	$PI(ABS)$	$PI(total)$
5	1.175	1.207	1.463	1.006	0.984	1.332	1.088	0.99	1.851	1.899	1.113	1.019	1.025	1.003	1.359	1.155	0.991	0.981	0.903	1.497
10	1.064	1.089	1.439	1.005	1.012	1.416	0.973	1.001	1.791	1.803	0.976	1	1.005	1.012	1.418	1.066	0.977	1.002	1.057	1.866
24	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
24K	0.954	0.919	0.707	0.992	1.006	0.929	0.944	0.934	0.831	0.937	1.063	1.136	1.127	1.142	1.055	0.842	1.179	0.883	0.9	0.792
30	0.979	0.966	0.829	0.997	1.001	1.054	0.985	0.953	0.948	1.027	1.112	1.102	1.098	1.095	1.14	0.882	1.118	0.919	0.989	1.103
35	0.909	0.892	0.732	0.996	1.027	1.111	0.871	0.96	0.913	0.979	0.937	1.079	1.075	1.108	1.198	0.841	1.101	0.927	1.07	1.246
40	0.981	0.948	0.585	0.993	1.017	1.16	0.901	0.94	0.8	0.891	1.003	1.122	1.114	1.141	1.301	0.876	1.16	0.892	0.967	1.194
45	0.944	0.869	0.585	0.982	0.983	1.317	0.993	0.928	0.763	0.858	1.116	1.146	1.125	1.127	1.509	0.825	1.245	0.872	0.791	1.286
50	1.094	0.817	0.383	0.928	0.807	1.331	1.531	0.863	0.652	0.789	1.845	1.303	1.207	1.051	1.741	0.844	1.756	0.771	0.305	0.76
52.5	1.01	0.605	0.456	0.851	0.729	1.484	1.58	0.719	0.84	1.233	2.363	1.743	1.483	1.268	2.577	0.575	2.971	0.576	0.161	0.822
55	2.044	0.699	0.395	0.594	0.459	1.413	1.931	0.382	1.385	3.42	4.705	4.159	2.439	1.885	5.859	0.5	12.3	0.248	0.021	-0.058

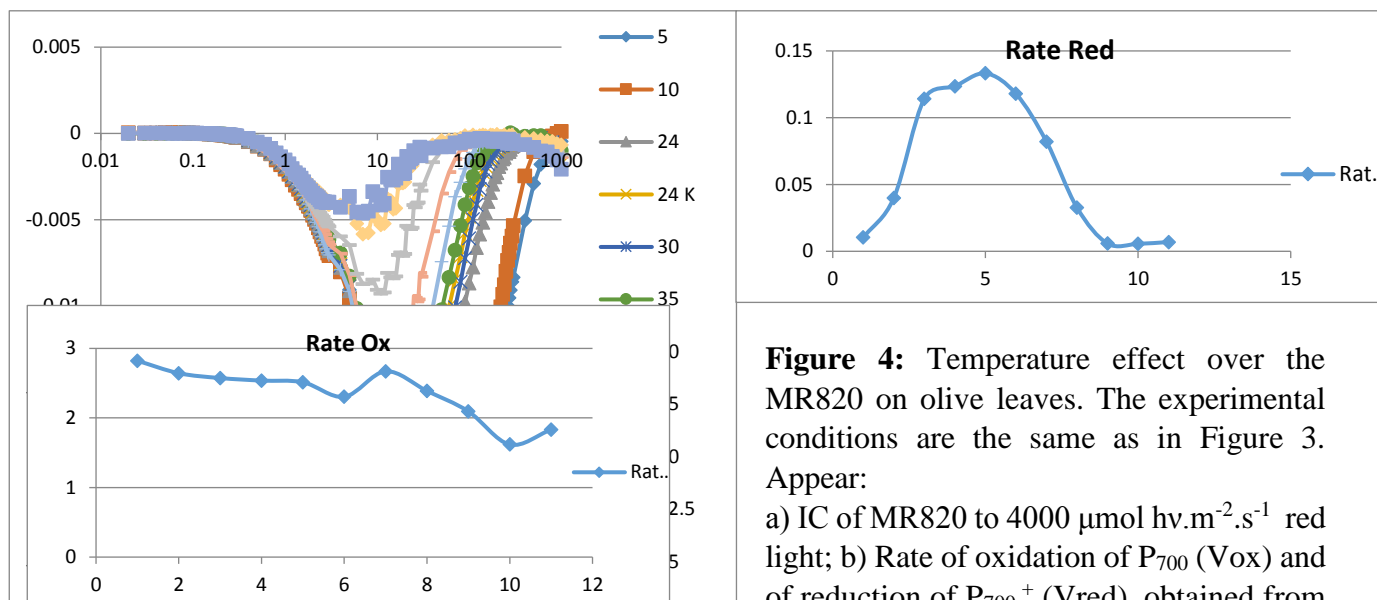


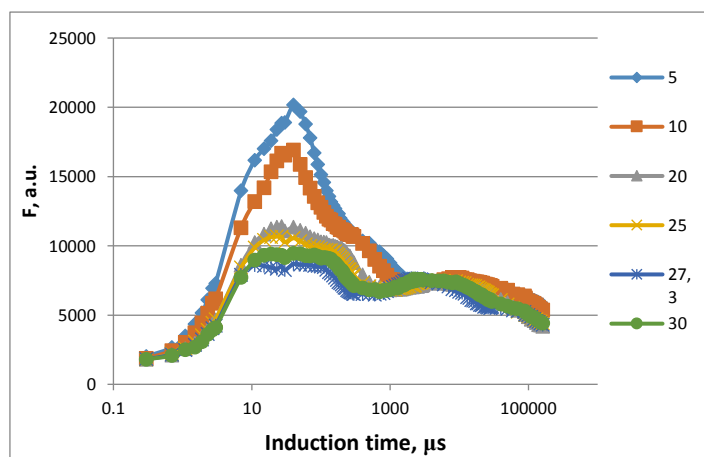
Figure 4: Temperature effect over the MR820 on olive leaves. The experimental conditions are the same as in Figure 3. Appear:

a) IC of MR820 to $4000 \mu\text{mol hv}\cdot\text{m}^{-2}\cdot\text{s}^{-1}$ red light; b) Rate of oxidation of P_{700} (V_{ox}) and of reduction of P_{700}^+ (V_{red}), obtained from

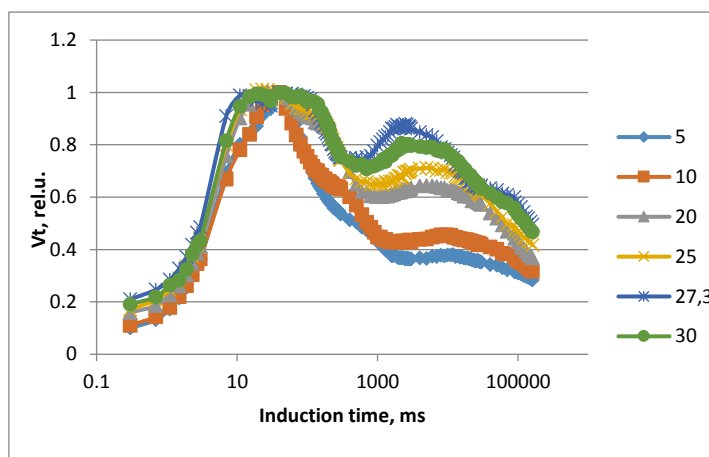
lines, approximating the MR820 signal from point a) to defined time interval.

Tabele 2

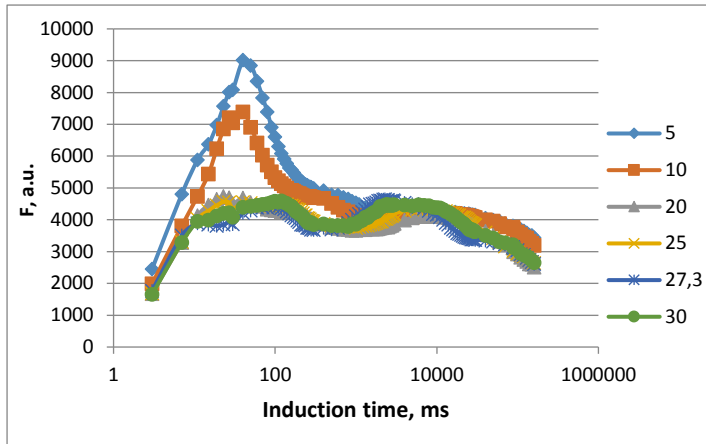
	5	10	24	24 K	30	35	40	45	50	52.5	55
Rat	2.822	2.643	2.574	2.537	2.513	2.304	2.670	2.388	2.094	1.618	1.833
e ox	89	86	22	56	93	75	84	38	54	27	19
Rat											
e	0.010	0.039	0.114	0.123	0.133	0.117	0.082	0.032	0.006	0.006	0.006
red	33	96	22	58	23	99	08	68	97	97	97



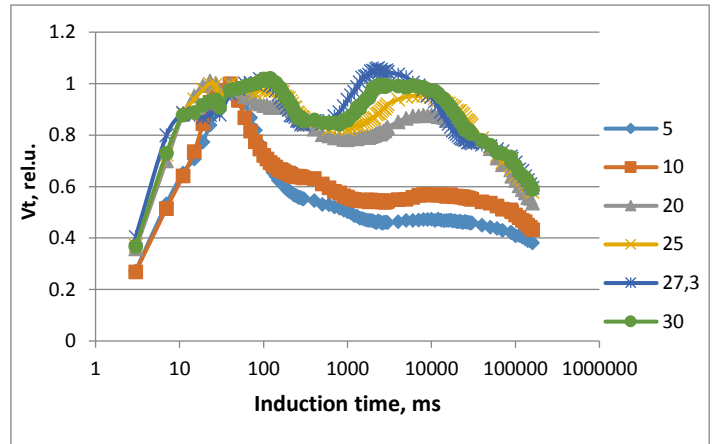
a



b



c



d

Figure 5: DF induction curves recorded at interval 10-100 μ s after the start of exciting light, depending on temperature. a) DF absolute value, microsecond; b) DF relative variable, microsecond; c) DF absolute value, submillisecond; d) DF variable relative, submillisecond.

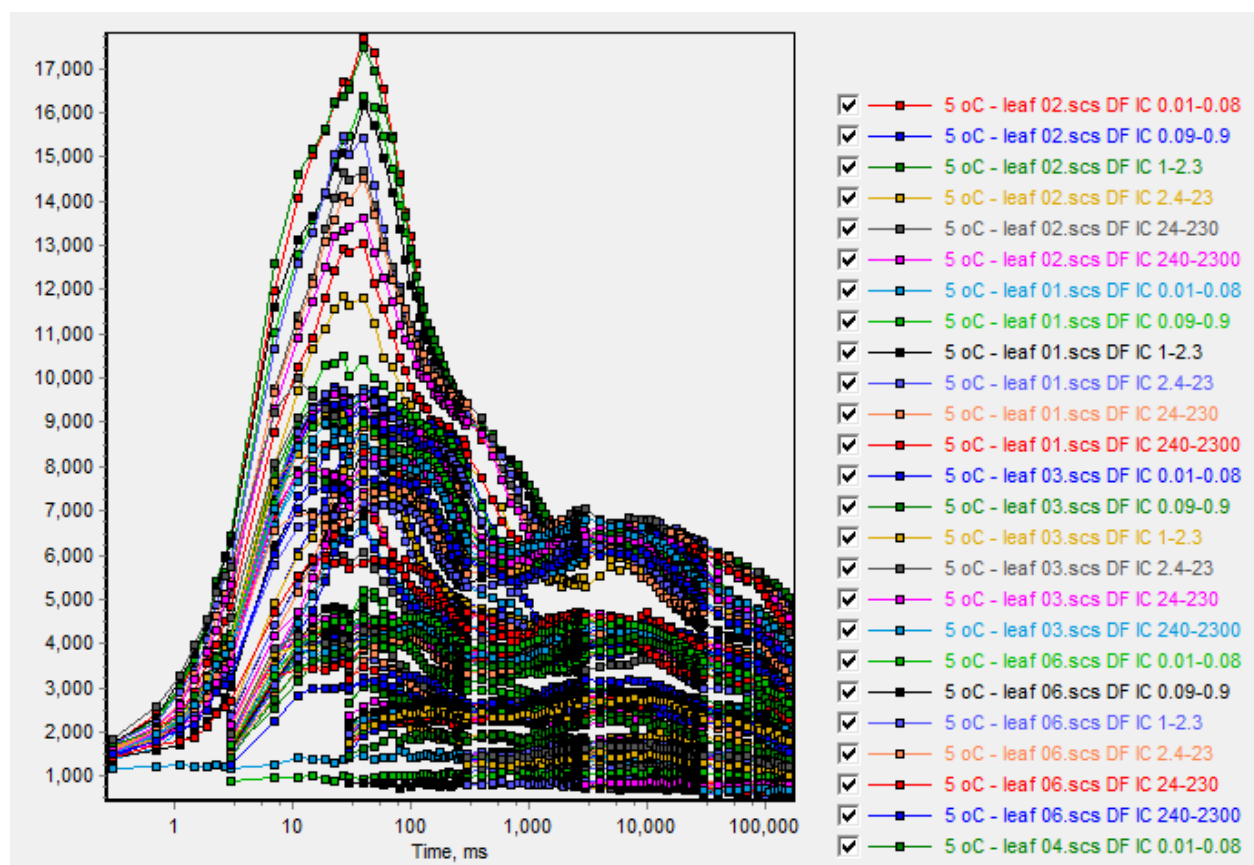


Figure 6: Visualization by m-PEA-data analyzer V.5.5 of DF kinetics at 0-099ms interval, result of averaging and processing of which is shown in Figure 5.

4. Conclusions

The photosynthetic apparatus in high plants responds sharply to changes in environmental conditions. The connection of the plants with the temperature conditions determines the physiological state of their photosynthetic apparatus. Temperatures in the range of 0 to 50°C are common for vegetation of plant cultures in Albania and olive plants are able to withstand short-term impacts. At the same time, immediate change in temperature after a continuous stay at 24°C to higher (30-50°C) or lower (10-5°C) causes complicated reaction in PhSA of plants, with the aim of adopting plant cells in the new conditions of functioning. By applying the metode of simultaneous measurement of chlorophyll a fluorescence and modulated reflection at 820 nm, we can follow PhSA's state at different moments when we observe characterizing parameters, among which the quantum effectiveness of the electrons flux in PhS II, PhSI and in the electrons transport chain between the two photosystems; the concentration of active reaction centers at PhSII, the electronic capacity in the electron transport chain; the total parameter, that characterizes productivity in initial reactions in PhSA.

Through the parameters of the JIP test we analyzed the stressful reaction of PhSA in the immediate change of temperature in leaves of olive saplings and studied the dynamics of crossings, induced by low and high temperature jump. In low temperature impact, the efficiency of electrons transport decreases fast in all the analyzed segments, after which take place processes, which compensate this decrease. In instantaneous heating up to 40°C, increased electron transport efficiency is observed, while at higher temperatures develop processes of inactivated of

photosynthetic reactions. The analysis of the infrared light distribution signal (820 nm) shows the difference between PhSA reactions to high and low temperature. At the high temperatures, inactivation of the connection between the two photosystems occurs, where PhSI remains functional even at 50°C. Low temperature stress (24°C - 5°C) causes interim inactivation in the electronic transport between the systems.

The phenomenological PI (ABS) parameter, the most sensitive indicator of the influence of various stress factors, including the temperature, is stable in the range from 10 to 40°C, slightly decreases to 5°C, while from 45 to 55°C it is decreases by about 40 times.

The Influence of temperature jump, in low and high, overhead on native plants causes complex PhSA reaction with direction to protection from damage as well as and functional adaptation.

The simultaneous measurement of prompt and delayed fluorescence kinetics and modulated reflection in 820 nm is an information method for assessing of the reaction dynamics and the state of the plant. By applying the method, we follow the state of PhSA at different moments and through the JIP test parameters, we analyze the reaction of the photosynthetic apparatus during a change of ambient temperature in the olive plants.

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A REFLECTION ON THE THEORY OF JULIA KRISTEVA ON FEMININITY**Abstract**

The argument that 'the feminine' is not an essence but a culturally produced position of marginality in relation to patriarchal society is an idea developed in the postmodernism area. Among many feminists it has long been established usage to make 'feminine' ('masculine') represent *social constructs* (patterns of sexuality and behavior imposed by cultural and social norms), and to reserve 'female' and 'male' for the purely biological aspects of sexual difference. Thus 'feminine' represents nurture, and 'female' nature in this usage. 'Femininity' is a cultural construct: one is not born a woman; one becomes one, as Simone de Beauvoir puts it. Seen in this perspective, patriarchal oppression consists of imposing certain social standards of femininity on all biological women, in order precisely to make us believe that the chosen standards for 'femininity' are *natural*.

Introduction

Each woman has a story to tell about herself and the relation with the world, family, education, work, friends, men, children, etc.

It seems nowadays that feminism has achieved its goals, like: women can vote, hold jobs, and get education, entering traditionally male workplaces. So, we can say it has done its job, at least in most Western countries. But, this is not all about feminism; feminism is not 'the goals achieved', but it has goals that go beyond this accomplishments. And this is because women still face large and serious problems, the solutions of which vary on the way how they face and analyze problems.

Feminism is not just about women. What I have to say here is that if families change in a way their everyday living, by this I mean, if women can have less domestic works and these latter to be likely shared with men; that would be more helpful for women to hold good jobs. This doesn't mean that we want to elevate women to men, but this could help women at a good combination of a good job with the childcare. Moreover, men would be more able to participate in raising their children. The example mentioned here is a simple fact to show how men's and women's situation are interlinked, but also, how improving women's situation helps improving men's as well.

The basis of Femininity

It is obvious that there are differences between the feminine nature and characteristics and the masculine nature and characteristics, too.¹

1. Among all the accidental differences between human persons there is none greater than that between man and woman. These differences in their traits come, as psychologically explained, first by the differences in their structure of the body. Initially the differences have a physical basis. The differences are obvious even in the secondary sexual characteristics, as they have been called so, including here muscular strength, the specific gravity of the blood, the difference in the voice, etc.
2. A second difference between the two sexes that cannot be left aside is the continuance of the race that is imprinted on woman's body and bodily functions. Although the technology is very developed in the point that even a man can give birth to a

¹ http://sociologyindex.com/secondary_sexual_characteristics.htm

child, this can be not wide practiced and even the way man brings to life a creature, he should posses in his own body, feminine organs – this is a sign of woman function.

In spite of these physical differences, they do not imply any inferiority. Woman has all the possibilities and all of her functions tell us that it is her destiny to be a mother and, however hard any woman can try to refuse this function, she will look ridiculous.

Everyday experience and the ordinary observation could show us the differences in character which have been the object of study by many psychologists who have been focused more in the establishing of their existence, hence measuring the difference. Masculinity and femininity are important aspects of human personality².

. . . The masculinity-femininity contrast is probably as deeply grounded, whether by nature or by nurture, as any other which human temperament presents.

. . . In a considerable fraction of the population it is the source of many acute difficulties in the individual's social and sexual adjustment, and in a greater fraction it affords a most important impetus to creative work and happiness."³

The problem is to find the woman's position in the modern world. And in doing so, it is necessary to consider the distinctive qualities, physical, intellectual and moral capabilities which will determine woman's contribution to the actual civilization. As it is mentioned above, part of the dilemma of woman has arisen from the fact that our civilization is masculine. If the modern woman wants to put a balance, she has to become conscious wherein her true femininity lies.

Postmodernism and femininity

"Up until now philosophers have only interpreted the world. The point now is to change it."

Julia Kristeva

Postmodernism provides inside its framework the construction of feminism; both are contemporaries. Issues of gender, very articulated nowadays, often are more noticeable with postmodernist theory. But not every feminist theorist can be included in the postmodernism frame, only if the thinker would like to be styled so. This happens maybe because of the eclecticism used by postmodernism, and because the most part of the postmodernism (and poststructuralism) constructors that are male, have often neglected feminism. In the philosophy domain, in the feminism area, it is more treated a post-Lacanian psychoanalysis, especially as mediated by French feminism, where we can mention: Gatens 1995; Grosz 1989; Irigaray 1991; Kristeva 1986 (*A Glossary of Feminist Theory*, pp.208-11).

Which are the ideas of feminism in the 21st century?

I want to mention here one of the writers of this century that has brought a new spirit in this area. Julia Kristeva is not a feminist, but she has drawn some feminist ideas on her own writings in order to expand and develop various discussions in feminist theory and criticism.

Kristeva's Project - Women's time

"In 'woman' I see something that cannot be represented, something that is not said, something above and beyond nomenclatures and ideologies".

Julia Kristeva

"To think the unthinkable"- this is Kristeva's project. Her teacher, Roland Barthes wrote about Kristeva: "I already owe her a lot and have done so right from the start. And now I have been made to feel again – and this time in its entirety – the force of her work. *Force* here means

² Fitzimons, J., *Woman Today*, 1952, p. 47

³ Terman, L. M., and Miles, C. C., *Sex and Personality: Studies in Masculinity and Femininity*, p. 451.

displacement. Julia Kristeva changes the order of things: she always destroys the latest preconception, the one we thought we could be comforted by, the one of which we could be proud: what she displaces is the *already-said*, that is to say, the insistence of the signified; what she subverts is the authority of monologic science and of filiation. (*The Kristeva Reader*, p.1)

In a few words, the outline of Kristeva's work may be summarized in three main topics:

1. She destroys the latest preconception, the one we thought we could be comforted by; we could be proud
2. displaces the "already-said", hence the insistence of the signified
3. Subverts the authority of monologic science and of filiation.

Her writings have been investigating the terrain of philosophy, theology, linguistics, literature, art, politics and most the crucial part of her work, psychoanalysis by examining the western culture. Her work lies on the fundamental issues of human existence like, language, ethics, truth, love. She explores these issues in the problems of femininity, motherhood, and sexual difference. Two distinct trends characterize her writings:

- an early structuralist-semiotic phase and,
- a psychoanalytic-feminist phase.

Kristeva uses a documentation style on her essays and her specific terminology used in her writings is difficult to be translated correctly into English from her original writing French. "To intervene in other translators' already published work in order to systematize and streamline their efforts to reconstruct Kristeva's original French in English would seem to be both an insulting and a theoretically useless exercise: there can never be one, true translation of any text." (*The Kristeva Reader*, p.vii)

Until very recently, however, debates within feminism have tended to be ignored within discussions of postmodernism and vice versa. Things have begun to change. Feminist theory has developed a self-conscious awareness of its own hermeneutic perspectivism based on the recognition of a central contradiction in its attempts to define an epistemology: that women seek equality and recognition of gendered identity which has been constructed through the very culture and ideological formations which feminism seeks to challenge and dismantle. Awareness of such contradictions, in fact, starts to emerge as early as 1971 with the publication by Kristeva of the essay 'Women's Time'. The concept of a woman's identity functions in terms both of affirmation and negation, even with feminism itself. To embrace the essentialism of the notion of 'difference' is to come dangerously close to reproducing that very patriarchal construction of gender which feminists have set out to contest as their basic project of modernity. Feminism of late, therefore, has developed a self-reflexive mode: questioning its own legitimating procedures in a manner which seems to bring it close to a Postmodernism which has absorbed the lessons of post-structuralism and consists at the most general level of a crisis of legitimation across culture, politics and aesthetic theory and practice.⁴

Kristeva's ideas are best represented in her essay 'Women's Time' in the book of "New Maladies of the Soul" published in 1979. She argues that there are three phases of feminism:

1. She rejects the first phase because it seeks universal equality and overlooks sexual differences,
2. She criticizes the rejection of motherhood (here mentions Simone de Beauvoir), moreover, it is needed a new discourse of maternity. When the link between the maternity and the female creation is better understood, then here comes the 'real female innovation'. (Moi, T., 'The Dissident' in *A new Type of Intellectual*)

⁴ Waugh, P., 'Modernism, Postmodernism, Gender, in *Practising Postmodernism/Reading Modernism* (1992:119-35)

3. She rejects what she sees as the second phase of feminism because it seeks a uniquely feminine language, which she thinks, is impossible. Kristeva insists that culture and language are the domain of speaking beings and women are primarily speaking beings. In this third phase she tries to reconceive the identity and difference and the relation between them. By this revelation of the relation (or better say, the ambiguous relation to feminism) that has been hindered or non well-evaluated, she is representing to us that identity can not be put over the difference or vice versa, but what she emphasizes is the multiple of identities, including here the multiplicity of sexual identities. She cites in 'Women's Time': Such a feminism rejoins, on the one hand, the archaic (mythical) memory and, on the other, the cyclical or monumental temporality of marginal movements. ... Finally it is the mixture of the two attitudes – *insertion* into history and the *radical* refusal of the subjective limitations imposed by this history's time on an experiment carried out in the name of the irreducible difference. (Moi, T., *The Kristeva Reader*, 1986:194-5)

The fact that she has apparently remained aloof from the call explicitly feminist approaches to Western culture tradition and her clearly stated disapproval of the feminist insistence on the need to politicize all human relationships would seem to indicate a curiously distant relationship to current feminist debates and to feminism in general. Kristeva characterized this movement as a movement of hysterics (a term which has to be taken in this content as a descriptive, clinical term, and not as a masculinist put-down), she argues that the hysteric split between non-verbal substance (defined as the body, the drives, jouissance) on the one hand, and the Law on the other, repeats itself in the demands and activities of the woman's movement. The problem is: As soon as the insurgent "substance" speaks, it is necessarily caught up in the kind of discourse allowed by and submitted to the Law. In one sense, Kristeva's relatively distant attitude towards feminism stems from her fear that any kind of political idiom, be it liberal, socialist or feminist, will necessarily reveal itself as yet another master-discourse. Kristeva has repeatedly criticized liberal or bourgeois feminism for its lack of radicalism (Women's Time) although she has reserved her most severe criticism for French radical feminism one the kind of feminism which emphasizes women's intrinsic difference from men. (Moi, T., *The Kristeva Reader*, 1986:10)

In one of the parts of this essay '*Socialism and Freudianism*', Kristeva explains these two concepts:

- Socialism – is an egalitarian doctrine; the social practice adopted by governments and political parties in democratic regimes include the distribution of goods as well as access to culture.
- Freudianism – is that lever inside this egalitarian and socializing field where sexual difference and the difference among subjects are not reducible one to the other.

Here she represents the idea that in theory, and as put into practice in Eastern Europe, socialist ideology, based on a conception of the human being as determined by its place in *production* and the *relations of production*, did not take into the consideration this same human being according to its place in *reproduction*, on the one hand, or in the *symbolic order*, on the other. As a result, the specific character of women seems quite nonexistent to the totalitarian spirit of this ideology.⁵ Kristeva refers to *Freudianism* as a term and practice (socialist ideology as a program) that may be shocking to the American intellectual consciousness, and above all, to the feminist consciousness. But what she distinguishes in Freud is that he is the only intellectual who has been seen as a

⁵ Kristeva, J., *Women's Time*, Signs, Vol. 7, No. 1. (Autumn, 1981), pp. 20-1

denigrator or even an exploiter of women, a man who fantasized women as sub-men, castrated⁶ men, but indeed she reveals to us the idea that yet, he is the only intellectual who presents the sexual difference and this was one of the clues of unsuccessful political programs, like the socialist ideology.

If the feminine exists, it only exists in the order of signification or signifying process, and it is only in relation to meaning and signification, positioned as their excessive or transgressive other that it exists, speaks, thinks (itself) and writes (itself) for both sexes. Primarily directed against the French “feminism of difference” and various French theories of an *écriture féminine*, this somewhat polemical passage highlights Kristeva’s own position on the question of femininity: as different or other in relation to language and meaning, but nevertheless only thinkable within the symbolic, and therefore also necessarily subject to the Law. Such a position is far from easy, and Kristeva herself has from time to time written about femininity in terms which would seem to equate the feminine with the “semiotic” or the pre-Oedipal.

Jacqueline Rose’s critique of Kristeva convincingly sums up the difficulties of her project as it developed from a concentration on the semiotic, to an exploration of the hidden fantasies of violence and destruction linked to the pre-Oedipal mother. (“Power’s of Horror”)

Kristeva’s work splits on a paradox, or rather a dilemma:

- The moment when a theory arms itself with a concept of femininity as different or even entrenched within the stereotypes of femininity itself.
- Kristeva knows that these images are not so easily dispatched. We can not necessarily dismantle their force by settling the question of their origins. (Moi, T., *The Kristeva Reader*, 1986, p. 11)

Conclusions

It is necessary, firstly, to distinguish the concepts of ‘feminism’ as a political position, ‘femaleness’ as a biological matter and ‘femininity’ as a set of culturally characteristics. Referring to Toril Moi in her book *"Feminist, Female, Feminine"*, the argument that ‘the feminine’ is not an essence but a culturally produced position of marginality in relation to patriarchal society is an idea developed in the postmodernism area. Among many feminists it has long been established usage to make ‘feminine’ (‘masculine’) represent *social constructs* (patterns of sexuality and behavior imposed by cultural and social norms), and to reserve ‘female’ and ‘male’ for the purely biological aspects of sexual difference. Thus ‘feminine’ represents nurture, and ‘female’ nature in this usage. ‘Femininity’ is a cultural construct: one isn’t born a woman; one becomes one, as Simone de Beauvoir puts it. Seen in this perspective, patriarchal oppression consists of imposing certain social standards of femininity on all biological women, in order precisely to make us believe that the chosen standards for ‘femininity’ are *natural*. Thus a woman who refuses to conform can be labeled both *unfeminine* and *unnatural*. It is in the patriarchal interest that these two terms (femininity and femaleness) stay thoroughly confused.

Life is made up of both challenges and differences. Julia Kristeva could say, considering feminism, as but a *moment* in the thought of that anthropomorphic identity which currently blocks the horizon of the discursive and scientific adventure of our species. (*Women’s Time*)

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⁶ Freud’s notion of *castration*: it is first of all a question of an *anguish* or *fear* of castration; a question of *imaginary* formations readily perceivable in the *discourse* of neurotics of both sexes, men and women – explained by Kristeva, J., *Women’s Time*, Signs, Vol. 7, No. 1. (Autumn, 1981), p. 22

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SHERIF DERVISHI

Master of Science in Sociology

THE COMMUNICATION PROFILES BETWEEN STUDENT

(The case of University of Tirana)

Abstract

The years of study in University for most of us represent the most dynamic period of the inter-individual relationships and modification of communication towards more sophisticated models. The students leave behind the secondary school experience being adapted and integrated in university environments with other behavior patterns. In this article are considered some of the features of communication and relationships between the students of the University of Tirana. When necessary, it is given a reply to the communication of students, the possible conflicts, their choice, their dissatisfaction during lecture classes and seminars and the possible reactions shown from these situations.

The main method used for collecting data, concerning this study, is the survey prepared while considering some information about the theories of communication, behaviours and conflicts on youth generation. There are also conducted a lot of interviews and open conversations with students based on some key questions planned to be discussed with the students who would accept to be subjects of a survey. The questionnaire contains 36 structured questions providing 146 alternatives and 8 open questions. The data processing is conducted through the SPSS program. In total, there are conducted 620 self-administered surveys and 25 face-to-face interviews in order to get the students' opinions.

A lot of students of different study programs of the six faculties in University of Tirana have been subjects of a survey regarding this case. The surveyee students are attending different courses, from the first course to the second one in Master level, making the survey much more comprehensive. Priority was given to the students of the third courses in the first cycle of study and to the students in Professional or Scientific Master because of the fact that they are more experienced with the university background. The questionnaires were prepared by trying to use as much as possible a clear and comprehensible language to students who would complete the questionnaire. The students filled in the questionnaires in the auditoriums of the respective faculties during breaks between lessons or seminars classes.

Key words : communication, mindset, prejudices, conflicts, conflict resolution, dissatisfaction, emotional reactions.

1. Introduction

The focus of study needs to identify some of the experiences in relation and communication between students who besides the primary goal of affirming themselves as specialists in a particular field of knowledge, can not escape the communication impacts and human relations with all their diversities. Staying for about five years in a common environment creates and develops social relationships among them, regardless of subcultural characteristics. The study will show that young people who are studying at the University of Tirana are not excluded from prejudices, conflicts, and stigma for each other's characteristics and attitudes.

2. Communication through social networks is an advantage which seems to prevent direct communication

One of the most prominent in communication sciences, MacLuhan, was claimed that through the dense network of media, especially television, today's world is greatly reduced. Information is quickly transmitted as a picture, as a voice, and as a letter across the globe for a very short time. Almost all people have the same information, the same media stereotypes, without mentioning even the same reactions to life. According to him, today the Earthly Orb resembles the old village, where everyone knew everything about each other since they used to share the information in close environments such as: the village well, in the church or in the mill etc. (Consider: Fuga, A., Dervishi, Z., 2010: 141).

Technology is considered as “the growth of the human body” because it makes possible perceptions, actions and knowledges which are normally elusive for the body by strongly modifying the complex meanings of the world; if the invention of electric light has made less significant the difference between night and day, the spread of transport means, such as a train or a car, has reduced the distance between countries. This applies even more to electronic communication technologies such as mobile phone or television which which have transformed the whole world into the conditions an old premoderne community creating the “global village” as Mc Luhan has well stated. (Marrone, G., 2008: 297).

Using social networks for purpose of communication is becoming already an overused method not only for the young generation but it also includes the old people as well. Especially in the last five years, internet access network has affected the entire territory of the Republic of Albania making accessing the internet in a quite easy way through computers or smart phones used from the young people. The way of communication has already changed a lot. This is evidenced by the figures shown in the two tables below, based on the answers given by the surveyee students:

The time of communication between students using social networks

NATYRA DHE KULTURA II

(presented in %age %)

Girls	<i>The specific time of communication through social networks</i>	0-9%	10-19%	20-29%	30-39%	40-49%	50-59%	60-69%	70-79%	80-89%	90% -	Pa përgjigje
	<i>The %age (%) of the suveyee girls</i>	0.00	0.40	1.20	3.21	6.83	13.65	22.90	23.09	16.27	9.64	2.81
Boys	<i>The specific time of communication through social networks</i>	0-9%	10-19%	20-29%	30-39%	40-49%	50-59%	60-69%	70-79%	80-89%	90% -	Pa përgjigje
	<i>The %age (%) of the suveyee girls</i>	0.00	0.00	2.22	7.78	6.67	18.89	18.89	21.10	15.56	5.56	3.33

The time of communication between students using social networks

(presented in %age %)

Girls	<i>The specific time of communication through social networks</i>	0-9%	10-19%	20-29%	30-39%	40-49%	50-59%	60-69%	70-79%	80-89%	90% -	Pa përgjigje
	<i>The %age (%) of the suveyee girls</i>	2.01	8.43	15.86	23.90	22.49	13.45	6.43	3.43	1.00	0.20	2.81

Boys	<i>The specific time of communication through social networks</i>	0-9%	10-19%	20-29%	30-39%	40-49%	50-59%	60-69%	70-79%	80-89%	90% -	Pa përgjigje
	<i>The %age (%) of the suveyee girls</i>	2.22	4.44	15.56	24.44	14.44	18.89	10.00	4.44	2.22	0.00	3.33

About 89.52% of the students claim that out of the total time of communication with each-other, they spend 40 up to over 90% of the time into social networks (of which 92.38% are girls and 86.67% are boys).

The percentage of the girls (89.52%) who communicate through the social networks is higher than the percentage revealed as a result of the survey conducted with the opposite gender. We would say that somehow it expresses some indicators of social problems where a significant proportion of girls, mainly living in the village, face more obstacles to get out of the house more often in order to meet their friends. It happens that girls do not integrate into the society for a long time and they find it suitable to use the online communication through social networks. In this regard, a student of the third course of the Faculty of Law claimed: "Given that I am living with my family in a village in Durrës county, sometimes I find it difficult to go out and meet my friend who live in Tirana. Everyday I use the transport line and this round trip do not provide me a lot of time to spend with my friend after finishing classes. So that, through using the online communication we keep our contacts with each-other. Especially during the summer holidays we do not meet each-other at all but in order to keep in touch with friends we use online communication everyday, maybe sometimes we communicate for long hours with each-other. In this way, even though virtually, we are always together sharing the latest news as if we have met each-other face to face". A similar situation is analytically presented in the book "Between the Village and Global Civilization". It is emphasized: "In the media life, young people belong to humanity, modernity, luxury, adventure, artistic symbol, spectacle world, meanwhile into their daily life they belong to the tradition, village, city, the recurrent difficulties of life and to the ordinary life. In this circumstances, the median and television message, movies, the music concerts, sports matches can not take the shape of evasion, escaping from reality to an imaginary world" (Fuga, A., Dervishi, Z., 2010: 142).

According to the data presented into the graphic shown above, the time of communication through social networks, in the variables 10% - 12%, of usage is almost 0. This proves for a further increase in communication on social networks which is predicted to be the most considerable way of communication by people as a result of the increase of individualism in the way of living and this could possibly happen in a near future.

In the response of the following questionnaire: *Write down the significant words used by the students to compliment each-other*, the students have listed some words which are more used in social networks to compliment each-other, such as: *yll bote, kukull, je më e mira, je më i miri, je si ëngjëll, idhulli im, karamele, sybukur, je si zemer, je si shpirt* etc.

There are many complimenting words of erotic connotations, such as: *super seksi, super pjeshkë, rrushi bukur, je dashuria ime, o zogu, o zjarri*. These are compliments used by the girls and boys, mainly addressed to the girls.

We have also noticed that in recent years a lot of compliments borrowed from foreign languages, mostly borrowed from English language but also from Italian and French etc., have been increasingly used. The complimented borrowing words used most densely by the surveyee students are listed: *baby, you are so nice, love you, you are my heart, you look great, che bella, formidable, awesome, the best* etc.

The girls prefer social networks more than face to face communication to express their compliments to the people they appreciate the most. This happens because girls used to "compliment" each-other with bad intentions and jealousy feelings which are hidden better through a computer screen or a smartphone. There are a lot of cases on Facebook posts where girls compliments are mostly fake regarding the pictures, which don't really have a good appearance. Regarding this, in his book

"Wheel of torture" the contemporary researcher Artan Fuga explains: "We are living into a society of communication and media but not in an a society when the thruth is the key element of life". People lies when the truth is not on their interest. They often use to claim a thruth of not a significant improtance and almost they sound banal. They do not use the proper words to nominate the most important things in life. The entities which try to put some rules into the society are always left behind. They remian in silence. The most used words are not only euphemisms expressing hypocrisy to the people speeches. We use to nominate ourselves as "citizens" while we would be better called "competitors", given that we are living in a world where everyone want to be the best. The human language is transformed into a hypocritical language to hide the agresivity of the other people. We are living in a period of euphemic communication." (Fuga, A., 2007: 129). Recently people, who do not have the courage to express freely themselves, find it easier to express their opinions using the online communication. This is mostly referred to the negative emotions expressing insults. This is proved by the fact that most of the surveyee students have moslty replied to the following question of the questionnaire: *Write down the words used by the students to insult each-other into the social networks*, expressing themselves more freely to offend the others using social networks rather than face to face communication.

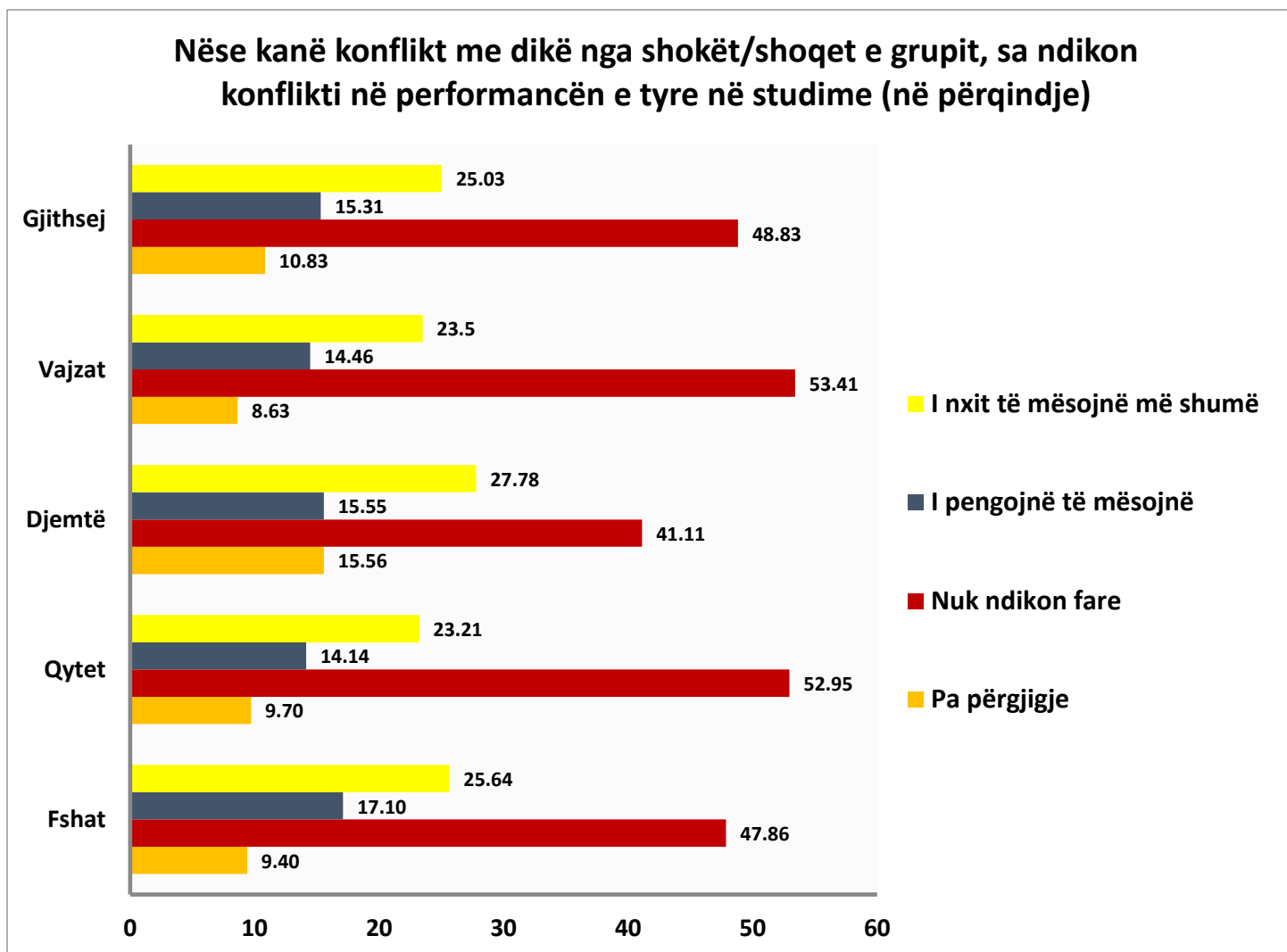
The insulting words used by the students into the social networks express vulgar connotations worse than those that are expressed in a face to face communication. The curses are also used to insult through online communication. The following curses and insulting word are mostly used by the students while communicating through social networks: *plehër, legen, i/e trashë, të fala sat ëme, kurvë, zhulse, pise, pederast, lesbike, të raftë kanceri, thyfsh qafën, vdeksh* etc. Regarding this, a student of the first course of the Faculties of Foreign languages shared her bad experience on social networks from the connections with a classmate of the same course of study. Among other things, she said: "I was getting to know a new friend who left me with good impresions about him since he seemd to be serios and mature. I enjoyed the time we spent together and usuaslly we used to meet each other after finishing classes. He was a little bit shy and this was the reason why he couldn't express himself into a face to face conversation. When we used to communicate throug social networks he was a totally different person and most of the time he overpassed our friendship limits. I was really surprised by this kind of behavior and I didn't want to go out with him anymore. He noticed my behavior towards him and started to show agresivity through our connetions on Facebook. He was a typical "coward" beacuse he used to hide himself behind the social networks. One day after we had a strong debate he started to swear and insult and in that moment I completely understood that the online communication "produces" a lot of eloquent and brave people". There I relaized that the verbal communication has given voice to "the dumbs" and has "encouraged" the "cowards".

The insulting words used by the students in face to face communications or in general towards the people they express hatred seem to be softer and some of them have a double meaning according to the relation they have with the other person and the way words are expressed. Many of the surveyee students, mostly girls, refused to write the insulting words. We can mention some of them, such as: *katunar, shtrigë, i pa edukatë, mashtrues, çerr, kalamo, idiot, servil* etc.

3. Conflicts: a barrier or a stimulant factor for the students' performance during the learning process?

Unlike from the earliest phase of studies in secondary education, students are much more mature and rational without being influenced by the usual conflicts or by turning them into renewable energy engines in order to be more successful in school.

This is also evidenced by the survey data presented in the chart given below



Based on the data presented in the graphic, 47.26% of students (53.41 regarding the girls and 41.11% regarding the boys) claim that the conflicts do not influence their performance in their learning process. It results that boys are more emotionally affected to be part of a conflict and this is evidenced by the survey's data. 4.28% of the boys claimed that conflicts would encourage them to learn more. Meanwhile 12.3% of the boys have claimed that conflicts do not influence their process of studying. Despite the indifference of the boys in general, concerning the field of studies, conflict make them feel assaulted and they show it by inducing themselves to learn more or to be emotionally prevented from learning.

The specific weight of boys, who are emotionally burdened by conflicts preventing them to have a good performance in their studies, is 1.1 % higher than that of the girls.

The specific weight of boys is 1.1% higher than that of girls who would feel emotionally burdened by conflicts, preventing them from studying.

The conflicts between boys, especially in front of an auditorium in which girls make up the majority of the class, are supposed to represent their character and force. Usually, the insulting words used to offend each- other in the premises of the faculty create tension and they emotionally exacerbate their positions. It happens that for days and months the conflict continues to be even harsh. This also affects the performance in the learning process, where some of them feel bad and do not pay a considered attention to their studies, meanwhile the others would improve their behaviour in order to be more productive. A student of the Faculty of Economy confessed his bad experience concerning a conflict with a classmate. He claimed that he has had a conflict with his classmate for the reason that he was always interrupting him while speaking in front of the class. He used to oppose him with some inappropriate words such as: “*ja fute kot*”, “*ç'janë këto që thua*” etc. During the break between classes I asked him to stop addressing to me on that way, but the discussion passed into a hot debate which continued in reciprocal insults. Generally I am not a conflict-sensitive type, but this conflict within the auditorium among the other students made me to feel extremely bad for days.

I try to mind my own business, especially when it comes to studies and to consider less the provocative words of the others. I am now devoted to my studies in order not to leave space to such conflicts.

1. The best friends: the most helpful people when it comes to conflicts

In general, the Albanian youth prefer to ask for help and support their best friends when it comes to difficult cases they face in their life. Best friends, for the most of the young people but not only, are often considered almost as part of their family as the most closest and most loving people with whom they share and exchange a lot of personal stories, reciprocal emotions and secrets.

This is evidenced even by the data of the table given below according to the answers given by the surveyee students:

Ordinal Number	<i>In a conflict case whom you will address to i order to solve it?</i>	Surveyee students grouped by:																			
		Total	Gender		Location		Year of study					Level of progress during their studies				Religious Affiliation					
			Girls	Boys	Cities	Village	First Year	Second Year	Third year	First Year of Master Program	Second Year of Master Program	Very Good	Good	Acceptable	Poor	Protestant	Catholic	Orthodox	Bektashie Sect	Muslim	Other
1	To a best friend (boy)	225 .19	111 .65	551 .11	118 .57	112 .82	223 .08	222 .22	115 .66	115 .55	224 .24	119 .69	115 .73	224 .24	442 .86	440	88. 70	114 .58	334 .55	116 .09	229 .30
2	To a best friend (girl)	44. 88	50. 20	6.6 7	42. 41	49. 57	42. 31	41. 41	39. 90	49. 58	45. 46	40. 16	45. 60	51. 50	28. 57	0.0	62. 72	54. 17	38. 18	43. 97	54. 55
3	To their parents	7.9 1	8.2 3	4.4 4	7.5 9	23. 09	3.8 5	10. 10	10. 61	5.0 4	0.0	6.3 0	9.3 3	3.0 3	0.0	20	15. 07	8.3 3	7.2 7	8.0 5	0.0
4	To the parents of the other party	0.4 7	0.2 0	2.2 2	0.6 3	0.0	0.0	1.0 1	0.0	0.8 4	0.0	1.5 7	0.2 7	0.0	0.0	0.0	1.7 2	0.0	0.0	0.5 7	0.0
5	To a lecturer (female) having good relations with	3.6 6	4.0 2	3.3 3	4.0 1	2.5 6	11. 54	1.0 1	4.5 5	3.3 6	6.0 6	3.9 4	9	4.5 5	0.0	0.0	3.4 5	2.0 8	1.8 2	4.3 1	0.0

6	To a lecturer (male) having good relations with	1.68	2.01	0.0	1.90	0.85	0.0	2.02	1.52	1.68	3.03	3.94	6.47	1.52	0.0	0.0	0.0	2.08	3.64	1.44	0.0
7	To the Heads of the Faculties	5.31	4.62	5.56	5.49	2.56	15.38	4.04	4.04	4.62	6.06	4.72	4.80	1.52	14.29	0.0	1.72	6.25	5.45	9.94	0.0
8	Other Person	10.9	9.24	16.00	9.70	8.55	3.85	9.09	12.12	7.14	15.15	8.66	8.80	13.64	14.29	40	6.80	6.25	9.09	15.63	0.0

So that, about 65.13 % of the surveyee students (61.85 % of the girls and 68,42 % of the boys) have claimed that in the moment that they face a conflict they would discuss it with a close friend. It is noticed that not a lot of students address to the other people asking for support in conflict cases, so that: 6.33 % of the students would address to their parents, 1.21 % would address to the parents of the other party, 5.09 would address to the faculty leaders, 3.67 % would address to a lecturer sharing a good relation with. It should be mentioned that when the Albanian youth face a conflict case, they are afraid of the fact that their parent, or the parents of the other party or other people would notice it. This happens because they don't want to show a negative performance in front of the lecturers or leaders of the faculty.

The specific weight of the girls who address to their parents in conflict cases is higher than that of the boys (of about 3.79 %).

The specific weight of girls who in conflict situations address their parents is higher than that of the boys (by about 3.79 %)

Generally, the girls who do not have the support of their friends tend to address to their parents, especially concerning the most drastic situations which require a mature solution to the problem. Meanwhile, regarding the general opinion of the Albanian boys it takes place the following expression: "A boy who needs some support from his parents in conflict cases is just a "kiddy", "mommy's boy" and he hasn't personality masculine features". The real men have a lot of friendship relations to support them in joys and sorrows situations". Related to this, one of the prominent analysts of the trends of contemporary global developments, Zbigniew Brzezinski, have written the following statement: "The weakening of family relations make the individual more prone to thrills and fashion and to an inner fluid growing confidence which quickly is turned into an excuse serving to egocentrism" (Brzezinski, Z., 1995: 117-118).

Boys are less inclined than girls to share with the others their positive, negative or personal information. The answer is that these kind of behaviours are considered to be more feminine, and the also express emotionality and danger. As such, the society might consider them as unacceptable for the masculine gender. Indeed, only men are those who experience the stress of the gender roles, express a few characteristics of care, and they limit themselves in expressing their emotions and personal information (Basow, S., 2012: 75).

Based on the data presented into the graphic it is noticed that the students living in urban areas address their concerns to the institutions or the authorities of institutions in order to get them solved. On the other hand, students who are living in rural areas do not use this way to solve their problems.

So that, the specific weight of the students, coming from urban areas is about 5.53% higher than that of students coming from rural areas when it comes to address to a (female) lecturer having good relations with (about 5.53 %), (male) lecturer having good relations with (about 1.05 %) or heads of the faculties (2.93 %). Thus, it is about 5.53 % higher the specific weight of the students from the city than of the students from the village, who would turn for help in case of conflict with the female lecturer that is standing nearby (about 1.45 %), the male lecturer who is standing closer (1.05 %) or faculty leaders (2.93 %).

5. The dissatisfaction during lecture or seminar classes

It often happens to the students to be disturbed by actions or different inappropriate ways of communications within the auditorium premises during lecture and seminar classes. The students have expressed their dissatisfaction through this questionnaire.

Concerning the following questions: "*What's bothering you more in lesson or seminar classes?*", the students have given their answers as it is presented into the table below:

Ordinal number	What's bothering you more in lesson or seminar classes?	Surveyee students grouped by:																			
		Total	Gender		Location		Years of study					Level of progress during their studies				Religion affiliation					
			Girls	Boys	Cities	Village	First year	Second year	Third year	First year of Master level	Second year of Master level	Very good	Good	Acceptable	Poor	Protestant	Catholic	Orthodox	Bektashi Sect	Muslim	Other
1	The students who use an unappropriate way of communication	338.5	337.15	440	336.71	440.17	330.77	337.37	336.87	335.71	557.58	444.88	336.0	334.85	2228.57	660	332.76	337.50	838.18	440.23	227.27
2	The students who talk without having the permission	37.33	40	27.78	34.60	44.45	38.46	32.32	35.86	42.44	24.24	29.13	39.20	31.82	28.57	40	39.66	43.75	32.73	33.91	27.27
3	The students who communicate better than the	1.5	1	3.33	1.05	1.71	0.0	2.02	0.51	1.68	0.0	1.57	4	3.03	0.0	0.0	2.44	2.08	3.64	1.73	0.0

	surveyee student																					
4	The students who speak with irony	11.97	12.25	20	13.08	7.69	7.69	13.13	14.75	13.87	9.09	10.24	10.93	21.31	0.0	0.0	15.52	8.33	9.09	13.21	27.27	
5	The students who use an exaggerated provincial dialect	10.7	10.24	8.89	14	5.98	11.54	14.14	12.12	6.30	9.09	10.24	9.87	9.09	28.57	0.0	8.62	8.34	16.36	10.92	9.09	

About 38.57 % (37.15 % of the girls and 40.00 % of the boys) have claimed that they are bothered during the lecture/seminar classes by the students who use an appropriate articulation when explaining an idea or expression of an opinion by a classmate.

The students who talk without taking a permission are more annoying for the most of the surveyee girls. The boys' specific weight is about 12.22 % higher than that of girls who will express annoyance for those students who speak without permission during lecture / seminar classes.

The specific weight of the girls who feel bothered by the students who speak without taking a permission during the lecture/seminar classes is about 12.22 % higher than that of the boys.

According to the data presented into the table it resulted that boys are more sensitive in cases when a classmate use ironic words towards someone during the lecture/seminar classes. The specific weight of boys is 7.75% higher than that of the girls who admit that being addressed in front of the auditorium with stinging words overloads them emotionally negatively.

The specific weight of boys, who feel bad when expressing ironic words in front of the auditorium during the lecture/seminar classes, is about 7.75 % higher than that of the girls.

A few students, only about 2.16 % of students would be bothered of those / students who speak better than them. Being bothered when someone talks better than them is interpreted as envy and jealousy. Youth and other people try to hide these feelings or not to make them part of their character. Most of the students, about 9.56 % of them accept that they would be bothered by the students who use an exaggerated provincial dialect. In general, in the university facilities, students try to leave behind their sub-cultural and linguistic-dialectical background, but there are a lot of students who feel proud to speak using their dialect. These students show at the same time some kind of linguistic-dialectical imposition on the rest of the auditorium and they are mainly from Shkodra.

6. Direct and symbolic reactions: expressing dissatisfaction during lecture/ seminar classes.

As we discussed above, most of the surveyee students were bothered more by their class mates who don't speak correctly. Which are their reactions in cases of dissatisfaction during lecture/seminar classes?

The main data of the survey are presented in the table given below:

Ordinal number	<i>How do they react when their group mate is not talking in a proper way.</i>	Surveyee students grouped according to:																			
		Total	Gender		Location		Years of study					Level of progress during their studies				Religious affiliation					
			Girls	Boys	City	Village	First Year	Second Year	Third Year	First Year Master Level	Second Year Master Level	Very good	Good	Acceptable	Poor	Protestant	Catholic	Orthodox	Bektashi Sect	Muslim	Other
1	Opposing him/her	332.1	330.52	335.56	330.38	333.33	334.62	330.30	330.81	229.83	442.42	334.62	332.27	118.18	228.57	440.0	220.69	335.42	334.55	332.18	336.37
2	Express ironic words	5.51	4	10	5.27	4.27	3.85	4.04	6.06	5.04	3.03	3.94	4.53	10.61	14.29	0.0	10.34	4.16	7.27	4.02	0.0
3	Communicate through the eye contact with a friend who shares the same opinion with them	28.38	30.72	13.33	28.27	25.65	23.08	28.28	30.30	23.53	39.39	21.26	28.27	37.88	28.57	40.0	24.14	27.08	36.36	25.86	27.27
4	Hit their friend	14.2	14.46	16.67	15.61	12.82	11.54	23.23	13.13	15.97	3.03	17.32	13.33	22.73	0.0	0.0	24.14	10.42	12.73	15.80	27.27

	sitting next to them																					
5	No answers	20.8	20.30	24.44	20.46	23.93	26.92	14.14	19.70	25.63	12.12	22.83	21.60	10.61	28.57	20.0	20.69	22.92	9.09	22.14	9.09	

Based on the data analysis of the survey, it is noticed that students show different reactions, such as: objections (about 33.04 %), expressing ironic words (about 7.00 %), communication through the eye contact with a friend (about 22.02 %), hitting their friend sitting next to them (about 15.56 %).

According to the analyzed data of the above presented tabel, it is revealed that boys show more direct opposing reactions than girls. So that, the specific weight of boys who contradict (about 5.04 %), make irony (about 6.00 %) or hit their friend sitting next to them (about 2.21 %) is 13.25 higher than that of the girls in total.

Compared to girls, it is about 13.25 % higher the boys' specific weight responding by opposing (about 5.04 %), uttering ironic words (about 6.00 %) or hitting their friend sitting next to them (about 2.21 %).

Susane Basow has written the following statement: "Males tend to dominate verbally while women tend to listen. By opposing the stereotype of "talkative women," some authors claim that boys talk more than girls and they take a longer time. Males interrupt the other interlocutors and control more the topic of conversation more than girls do. They tend to make more humor than girls, speak less in the standard language, and often they use a more common way of communication to address to the others. Speaking directly is a characteristic of boy's verbal communication , showing thier dominance interest power and competition. Even in non-verbal expressions, males are less expressive than females". (Basow, S., 2012: 74-75).

In most of the cases, girls prefer to react in softer and more hidden ways far away from the the audience's attention. The specific weight of boys, who react through the eye contact with a friend towards someone who is not speaking in a proper way, is 17.39 % higher than that of the girls. Compared to the specific weight of boys it is about 17.39 % higher the specific weight of girls who claim to exhibit feedback through eye contact, or a friend or companion discussion about someone who does not speak the right way.

Susan Basow have written the following statement: "In general, females are more limited in their own space, have more eye contact during the conversation, smiles more often, and they are more vulnerable and sensitive to non-verbal stimuli. Females speak louder, allow the others to interrupt and to listen them, and provide more information about themselves than males. Indeed, women tend to be

more educated, regardless of the gender of the person they are addressed to or the content of the conversation. In contrast men they tend to modify the conversation depending on the content and gender of the person they are having a conversation” (Basow, S., 2012:76).

According to the data revealed from the survey, the students of the second course of Master level seem to be more contradictory in cases when a classmate is not speaking in a proper way during the lecture/seminar classes. The specific weight of the second course students (about 42.42 %), who oppose the classmates when they express an uncorrect idea or argument, is about 12.59 % higher than that of the first course students (29.83 %).

It is higher, by about 12.59 %, the specific weight of second-year master students (about 42.42 %) compared to the first-year master degree students (29.83 %) who would show opposing reactions to course mates if they would express an incorrect idea or reasoning.

We think that the tendency of the students of the second course of Master level to directly oppose their classmates is a result of enriching the experience and knowledge during the years of study, and intellectual maturity they have achieved considering themselves not only as students, but also as professionals of their field of study after finishing Master studies.

Based on the data presented in the table we observe that students getting very good results in their studies are more contradictory in cases when a classmate doesn't speak in a proper way. The specific weight of the students of a very good level of progress, who oppose someone who doesn't speak in a proper way, is 2.35 % higher than that of students of a good level of progress in their studies and 16.44 % higher than that of students of an acceptable level of progress.

Thus, for example, the specific weight of students with a very good level of progress in their studies who oppose when someone speaks inappropriately is higher by about 2.35 % compared to those with good progress in lessons, and by 16.44 % higher than those who have a sufficient level of progress in their studies.

The students who get very good results in their studies are more capable and more competitive to be part of debates when they don't agree with the idea of a classmate rather than the other students who have other levels of progress in their studies.

It is considered relatively high the number of students who have not preferred to express their possible reactions towards their classmates who do not speak in a proper way. A student of the Faculty of Foreign Languages, who chose the alternative of the questionnaire “without answer” in a free conversation she said: “I don’t like to react when someone speaks in an improper way because these reactions often create tension and conflicts later on. Not everyone would understand the controversies that could be addressed to someone, and previous experiences have shown that because of these reactions, several students have even ended up beating with each other.

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SOCIAL INFLUENCES OF BEKTASHI TEKKES

Abstract

In this article, "tekke" will be treated as an open door to the individual service. There are analysed the main functions and influences of tekkes since their establishment to our days. During the eighteenth and early nineteenth centuries, Bektashism spread widely in Albanian territories. In the course of time, the bektashism tekkes became powerful religious and cultural institutions. They began to attract many Albanian and non-Albanian believers.

All this analysis is based on documented data as well as from direct conversation with World Bektashi Leader, Baba Edmond Brahimaj, which gave a concrete character to this article.

***Key words:** bektashi, tekke, counselling function, solidarity function, social function, healing function*

Introduction

Bektashism as a religion looks for the human spirit, it emphasizes not only the harmony of values, but also the interweaving of values with the life, society and homeland obligations. Bektashism also requires the harmony of all these values and duties with God and its demands, the harmony of other religious beliefs.

Bektashi believers have played an important role in Albanian brotherhood, in the social and economic life of the country in the Ottoman invasion. This statement is also confirmed in the book "Bektashi Order of Dervishes," by author Birge who affirms that the importance of Bektashi community in the framework of social organization predominate over the purely religious perspective. Because of the lack of studies and analyses of this phenomenon, as a researcher I have attempted to examine the social influence of the mystical Islamic order, specifically, Bektashism. Bektashi have been and are independent from state structures in the way they operate in the field of economic and social life.

Adapted well to a traditional society, they continued to play an important role in the economic and social life. For Bektashi believers, their Baba remained a leader and a supporter in everyday life problems, while tekkes maintained their function as meeting places. World Bektashi Leader, Baba Edmond Brahimaj argues that "Baba" had a decisive role not only in the tekke but also in the lives of individuals, "Baba's word was like law."

Conversation in tekkes

The word muhabet-conversation comes from the Turkish word "muhabbet" meaning "love", "affection", "relation", "friendship". In Albanian the word "muhabet" has another meaning and implies "discussion". For the Albanian dervishes that used this term, it meant a "friendly" meeting where it was discussed, sang, and especially during which the Baba or another dervish explained to believers the doctrine of the order (Rossi, E., 1942:72-73). This discussion was therefore of special importance. Such meetings should be held every week, every two weeks or every month, as appropriate (especially in terms of seasonal work in agriculture and livestock sector).

The number of participants varied according to tekke. Regardless of the gender, both men and women were part of the meetings. It was a tradition that during the meeting they drank raki. Most of the time, Baba recited or sang, then explained to the believers the Bektashi religion.

In general alcohol is not prohibited, even drinking in tekke, since drinking alcohol was part of the hearing sessions.

The majority of Bektashi believers are muhibes* who frequented the tekke for conversations, ceremonies and celebrations of community. Bektashi life in tekke and its assets has been transmitted to the people. The Nefes were sang in every occasion: during the ziqera**, during the ceremonies, during the concerts for ashik *** (Melikoff, I., 2010:18). For Bektashi traditions, nefeset **** are present in every significant life occasion. During different religious ceremonies they try to recall the events of the afterlife through songs and dances.

Bektashi tekkes as a social project

The presence of Bektashi Tarikati was felt first of all in everyday life of small towns and villages, for which the tekke was a kind of "club", i.e. a place where people wanted to socialize, but also, they asked for advice, moral help, material and financial assistance, food, shelter, healing, etc., and this was provided for any kind of brotherhood (Clayer, N., 1990:227). This is a point where, almost all the tarikats are merged together.⁷ The socio-economic context of Albania was in favour of such a situation. Albania remained a very poor and unindustrialized country. The lives of Albanians, 80% of whom were illiterate, have had little progress in relation to Ottoman period.

In the social perspective, it didn't exist any factor that could modify the demand of the population and, consequently, even the tarikats offer. Tekke and bektashi maintained their economic and social function. After the Second World War, the respective party-state structures made efforts to keep the people away from the tekke.

The year 1967 was their end, most of the tekkes were destroyed, and all their possessions were sequestered. Since 1967-1991, Albanians were denied to the right of religious beliefs, and people no longer mentioned the word "God". With the ruin of totalitarian regime, a new atmosphere was created in the Republic of Albania. On March 22, 1991, around 23 years after the prohibition of religion, at the Holy See of World Bektashis Centre was celebrated "Sultan Nevruz".

⁷ * Myhibë - It refers to someone who through the admission ritual is worthy to attend the official order ceremonies.

**Ziqërat – The loud voice prayers of all muhibas and dervishes in the prayer hall in tekke accompanied by the beads.

***Ashikë - “caring”. Technically it refers to someone who is unsociable and is devoted to Bektashi principles and activities, but who hasn't realised the acceptance rituals, i.e. he is not part of the order.

****Nefez - “spirit”. The Spirit represents the spiritual power of dervish. Also: the name of the spiritual poems of Bektashi. The Nefez are sang during ceremonies.

In this ceremony participated believers from all over Albania, from Bektashi and other religions, who wished each other. This ceremony was attended by Mother Teresa accompanied by two nuns, she expressed her happiness for relapse of Bektashism, and respect for those who devoted their life to human well-being (Aliko. T., 2004:42).

With regard to the social function, for Albanian Bektashians, the tekke was thus a welcome centre, a shelter and a lifestyle. Contemporary sociologist Zyhdi Dervishi in his book "Through the ramifications of Albanian culture" asserts that Bektashi tekkes have functioned as centres that offered to believers of all religions without any reward, religious services, medications according to popular traditions for certain diseases, food and accommodation for one or several nights (Dervishi. Z., 2013:112).

A main characteristic of the mystical order of Islam, Bektashism, according to the World Bektashi leader Baba Edmond Brahimaj, is that tekke is opened 24 hours a day. The door of the Bektashi tekke is open to all regardless of religion, nationality, gender, language, etc. The phrase: "You have turned your house in a tekke", shows tekke human values and that it is opened to everyone.

Tekke and Baba are a brotherhood centre for all the people. They interfere and resolve disagreements between individuals arguing for a pasture or water irrigation system, reconciling conflicting people, help poor villagers who need food. They help orphans and poor girls, who don't have financial possibility to marry.

We notice that these interventions aim to provide harmony in rural society. We have to bear in mind that most of the Albanian bektashi tekkes were outside the cities, muhibes and tekke members were villagers and highlanders. They worked on the tekke lands. Generally, the villagers were constantly related to the tekkes. But Bektashism expanded the focus areas with the establishment of dervishes in cities where life appeared to be more organized. These tekkes will become, among other things, centres of culture and popular faith (Melikoff, I., 2010:200).

World Bektashi leader Baba Edmond Brahimaj is expressed that tekkes have wealth which is used for all people in need.

Here we can mention some social functions of Albanian bektashi tekkes, in particular that of friendship:

3. 1. Counselling function

The counselling function often goes from purely spiritual framework to other fields. The Baba interferes very often as a mediator in a conflict, trying to advise both parties (Birge, J.K., 2008:190). The counselling function is not limited to arbitration because Baba can give his opinion and assistance to all members who present a personal problem of everyday life.

Baba who leads a tekke according to Bektashian order becomes a leader of families and friends, who consider their Baba as a friend, clergyman, believer and adviser. Baba in general solves problems and debates as bektashians are not used to quarrel with each other. In addition, almost all ceremonies such as funerals, marriages, etc., are part of the Baba's responsibilities. In his book "The Bektashi Order of Dervishes" the author John Kingsley Birge describes the role of a Baba in wedding ceremonies and funerals. The Bektashians think that a man and his wife should not receive the nasip or admission ritual from the same Baba. As a result, men and women who are accepted by the same Baba are considered siblings and cannot get married. In such cases, another Baba accepts one of them, so husband and wife become children of different Babas (2008:197).

During the marriage ritual it is used this prayer:

"O the Great Allah! O Lord, forgive me and give kindness to humanity. Show us the right way and do not leave us in darkness. May your name be blessed today and forever, be blessed Muhamed(a.s.)- Ali! Kadij! Fatimaja! Hasani dhe Hyseni! Haxhi Bektash Veliu! All Saints! Our prayers be accepted!"(2008: 198).

In funerals it is used this prayer:

"Great Lord. You turn the day in night and the night in day. You who lead the life to death and the death to life. All things come from you and return to you again. Forgive the sins of mankind for the sake of your glory and lead us to the light, for you are the light of lights. Be our prayers accepted by you, etc.

3. 2. Welcome and solidarity functions

This function is characteristic for the Muslim Brotherhood in general and is clearly expressed in the statutes of the Albanian Bektashi community.

Article 51 of the Statute, adopted in 1924, states that the material assets of the tekke must, among other things, provide the hospitality and solidarity of tekkes (Statute of the Albanian Bektashi Community, 1924: Chapter V). In the statute elaborated in 1945, article 26 states that in every tekke there is a savings cash box where are collected aids and contributions to assist orphans, invalids, and elderly people (the Albanian Bektashi Community Statute, 1945: Chapter VII).

The Bektashi tekkes are characterized by clean and green environment. According to tradition, tekkes are generally built on the suburbs of the cities. The struggle between these two lives designs the moral principles of man. Therefore, our tekkes are placed far from busy cities, they are isolated places where we can pray and think in peace and feel ourselves closer to God "(Sula, Z; Lila, Q; Biçaku. A., 2005:45).

The Bektashi tekkes are always open to everyone. Faik Konica described tekkes in the journal "Albania" published in Brussels in 1897 as: "... People in Albania can distinguish tekkes from far away. It is placed in the most beautiful place, away from the people's homes. It is surrounded by many trees, especially apples and apricots, which are Bektashis favourite fruits. The trees are full of fruits which bend the branches. A tekke is a one-floor, irregular, simple, and solid building, painted with lime and with green windows. It has a large door, which generally does not close neither day nor night. There is a big yard where dervishes warm in the sun, by hearing a story told by one of them. No one comes to asks you what are you looking for. If you want you can enter the garden, gather some apricots and apples, rest in the tree shadow and leave without being asked by anyone. If you come near a dervish, he will welcome you in affection and simplicity, and will lead you to Baba, who is the head ... " (Xhelaj, S., 2015:72).

Bektashi love their neighbours, whether they are Muslims or Christians, Jews, or any other believe, they treat them with full respect, thus presenting themselves as equal to all people.

This tradition continues, every day the World Bektashi Leader, Baba Edmond Brahimaj is there to welcome all those people who enter the tekke and need to discuss for various individual and family problems. Baba helps them with what he can to relieve their pain. In case of

funerals, Baba has the humanitarian duty to provide to any member the necessary incomes for this ceremony.

The same kindness and affection is provided in Detroit tekke, where everyone is welcomed, according to the Bektashi tradition. An Albanian Catholic from Shkodra found shelter in Detroit's tekke at his old age. This tekke was a shelter for many other individuals (Xhelaj, S., 2015:72-73).

In the book, "Through ramifications of Albanian culture," sociologist Zyhdi Dervishi claims that Bektashis become more acceptable not only because they are more flexible, liberal and tolerant in preaching and following the religious rituals, but also because they manifest a remarkable altruism spirit. (Dervishi, Z., 2013:111-112). This altruistic spirit continues even nowadays by attracting many people. Nearly all tekkes contain a grave or more, and have become holy places. (Birge, J.K., 2008:187). Every individual buried in this place, according to the Bektashis, gains a reputation, which is honoured by all believers who come to tekke.

The Bektashi takkes have served not only as places for expressing the worship of God, but also as places where believers from different provinces gather under eternal equality and fraternity (Xhelaj, S., 2015:165).

3. 3. Education Function

During National Liberation Movement (1930s (XIX century) to 1912), the Bektashi clergy played an educational role, by distributing books in Albanian language and sometimes by opening clandestine schools to learn the language. Throughout the XIX-XX century, the Bektashi clergy and tekkes in the southern part of Albania played a special role in revitalizing the national movement, especially for the implementation of the Albanian League of Prizren for the protection of the Albanian territory.

Many tekkes, following the example of Frashëri's Tekke in Përmet and Baba Alushi, supported the spread of the Albanian language, hosted patriotic warriors, and helped the organisation of anti-Turkish revolts in early twentieth century (Gace, B., 2016:17).

The Albanians estimate Bektashism for its dedicated followers and clergymen who have struggled with pen and rifles for our nation, under the motto "There is no religion without a homeland".

Bektashism has contributed to the freedom and independence of the Albanian people, because Bektashis have been devoted patriots at all times. Their universal religion with very high moral principles has made them very active in the struggle for enlightening the Albanian people mentally and spiritually. Many Baba-s and dervishes of Bektashi tekkes became the most distinguished figures and provided their important contribution as popular and spiritual leaders during the liberation movement for freedom and independence (Çuni, N., 2006:10).

Bektashis have always admitted that tekkes have been and are cultural and educational centres. Thus, the Bektashis and other dervishes are seen as pioneers of many changes. Bektashism in its essence, from the beginning of the 13th century to the present day, was born, grown and developed as a mystical Islamic order to save man from his own ills, to enlighten and equip him with God's omnipotent light. Through this moving force, the Bektashi believer gradually forgets the temptations of this material world, and willingly equips with God's love. (Sula, Z; Lila, Q; Biçaku, A., 2005:5-6).

The role of the tekke has been multilateral in the context of the development of the Albanian people, for example, the tekke of Shtëmbërdhenji was a shelter for all the believers of the region, neighbouring regions and various patriots of southern Albania who were fighting for the freedom of homeland. This tekke has been a safe shelter for all patriots, and clerics have been dedicated fighters of the nation, in order to spread progressive ideas, for the Albanian school and language (Basha, P., 2009: 26-27).

Considering wisdom, as one of the main human value pillars, the Bektashis turned many tekkes into knowledge and cultural centres. At the time of Ottoman conquest in these tekkes was taught Albanian language, read poems of our poets, sang about nature, seasons and patriotic songs, talked about the earth, stars and the universe, gain knowledge about astronomy and so on.

By appreciating wisdom, the Bektashi, does not blindly trust to every man, since his faith is conscious not superficial (“Urtësia”, Nr. 14, 1998:23).

3. 4. Healing function

Therapeutic practices which are very common in all orders, are rarely mentioned in written documents. Many sick people come to Baba, asking for recovery, but in fact the Baba thinks that he performs a mediating role through prayers because everything depends on Gods will. In Bektashism, the "clergy" has another characteristic feature, which is not found in other karikats that contained a purely fraternal character. Babas in fact celebrated marriages, often gave names to new-borns, attended and assisted in mortal cases.

Community Statutes, adopted in 1924, stated that:

Article 58: Bektashi Jerarshia does not interfere in law courts for divorces, and protects the rights of the fair.

The celebration of marriages is still available for all those who want to celebrate it, stresses the World Bektashi Leader, Baba Edmond Brahimaj. Many believers and clerics think that Haxhi Bektashi possessed the greatest powers for the realisation of supernatural works. According to the legends he moved from one place to another, had the ability to be at different places at the same time, made rocks move, aroused the dead, sprout up the crops, filled the empty jars with oil or tallow (Melikoff, I., 132-133).

Abaz Ali tekke in Tomor is a sacred place for all believers. The pilgrims find here hospitality, care, tranquillity, and spiritual healing. Today more than ever, all Bektashi believers from all over the world come to this sacred place, bend themselves in sign of respect, and leave by taking with them the spiritual tranquillity.

In the book of Baba Selim Rexhep Kaliçani, "Dede Ahmeti alive among us", are described episodes that show the healing power of Dede Ahmeti. A small boy had a serious health problem, and Dede Ahmeti gave to the child parents a small bottle of sugar water and said: "wet the boy's lips with this water", after this the boy was healed and grew up healthy and 2 m tall (2000:115). In another case it is described a conversation between Baba Selim Rexhep Kaliçani and Dede Ahmeti when he asks: "When man cannot find a health problem solution, how can he proceed?" Dede Ahmeti tells him: In the sacred place burn an oily lamp, wait as much as you need to smoke two cigarettes, and from this lighted candle get a small bottle of oil, and wet with it the patient from that moment up to 20 hours, and soon you will see the results. Baba Selim Rexhep Kaliçani tried

this to his son when he was in serious health condition, his body couldn't accept even the serum. After the baby was washed with oil according to the order of Baba Ahmeti he was healed (2000:116-117). Another miracle is told for a woman who was traveling by train in Vlora, and accidentally sitting next to her was Dedej dressed in civilian clothes. Dedej noticed that the woman was worried and asked her what was going on. At the beginning she didn't tell anything, but then after his persistence the woman told him that she has been trying for more than 13 years to have a baby but without any result. Dedej gave her an apple and said: "Eat it my daughter, and at the beginning of the year you will give birth to a child whose name will be Hekuran, and if you want you can come and meet me." The woman was surprised but she ate the apple. After some days the woman conceived (2000:122).

3. 5. Economic function: independence key

The Bektashi tekkes before 1945 played an important role in the economic field and helped individuals and families in need. These tekkes owned large areas of land, livestock, vineyards, working animals, mills, etc. All assets belonging to the World Bektashi Center, tekkes and dervishes, all over the world, are the assets of the Bektashi communities. All tekkes, religious facilities and real estates all over the world, legally recognized as properties of the World Bektashi Center, will be recorded as assets of the World Bektashi Center and Bektashi communities. The incomes of Bektashi community are: revenues from the administration of property, incomes from the donations and interest-free subsidies. Revenues from tekkes, tyrbes and mekamet, various gifts (Statute of the World Bektashi Center, article 2009: 32-33).

When the "clergy" was the owner of these goods, he participated in the local economic life, by employing people of surrounding villages, lending work animals, etc. The incomes of the Albanian Bektashi community were provided from its economies, from donations of its believers, and subsidies from the government, that after 1945, replaced its own incomes.

The great love that people had for the tekke made old people that didn't have successors, before death, they left in their testament that the house and wealth should be donated to tekke.

(Sula, Z; Lila, Q; Biçaku, A., 2005:102).

In every tekke, the holy tombs are daily pilgrimage places; every believer comes and brings his great or modest gifts, the order also benefits from the its land incomes and gifts of Muslims.

According to the World Bektashi Leader, Baba Edmond Brahimaj, the believer gifts consisted on fruits or wheat, but also in real estate, such as houses or lands. Tekkes could also receive incomes from muhibë, as was the case after the Balkan wars, when was asked the financial assistance for the reconstruction of a tekke in USA. Bektashians possess a lot of assets because of the good things they brought to mankind.

We underline that gifts are not Bektashis characteristics. Sheiks of other orders (and their families) lived most of the time with the gifts of dervishes, believers, or pilgrims, who, after arriving at saint tombs, brought gifts of every kind.

Conclusions

Balkan countries before the Ottoman army's invasion were visited by missionaries, most of whom were members of a certain tarikat. These missionaries have psychologically tranquilized the exhausted population by the previous rulers and have prepared the ground for the arrival of Ottomans. The Bektashis have been among the main providers of the above-mentioned activities. This is also argued by the considerable number of tekkes, which are still present in many Balkan countries.

If we deepen our analysis in the everyday life of Muslims in Balkan we can clearly observe sufite and ibadete elements, their behaviours and mentality. In particular, the sufis focus on human love, in the tolerance cultivation and providing service to the population.

Even economic and social views, regardless of religion, language, and nation, have significantly influenced the acceptance of Islam by Albanians and other Christians of that time.

The tekkes were opened to all people regardless of their religion, language, ethnicity etc. Tekke is a Bektashi home, which combines a number of different functions, such as charity and accommodation for travellers. Sometimes, tekkes were built in isolation, but more often they were related to a mosque, with a large kitchen and dining room for beginners and visitors, and sometimes even with a school.

Baba Rexhebi wrote on the 10th anniversary of the tekke construction in May 1964: "The doors of Bektashi tekke are always open to Albanians and foreigners, regardless of religion, racial groups, or social class. "The house of Haxhi Bektashi is a home for all people," wrote Naim Frashëri. This is a tradition followed by our tekke, it keeps the doors open to everyone. Following the path of Haxhi Bektashi, we always preach for peace, love and brotherhood among Albanians and all people."

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BORDER – SYMBOLISM AND PRACTICE (ON THE CASE OF MALA PRESPIA)

Abstract

The border in the area of Mala Prespa, according to its characteristics, can be perceived as a separate entity which has passed through several phases during its existence.

The reason for this situation lies in its constant transformation and different symbolism which the border generates and reflects. It coexisted in different historic periods in constant physical or metaphysical connection with the local population.

Thus, within this paper I will attempt to follow its changes, significance, and impact on the life of the local population during three individual periods: since its demarcation according to the Treaty of Bucharest and through its finalization in 1924; its almost hermetic closure in 1948; and its reopening in 1991.

Key words: Border, Mala Prespa,

The region of Mala Prespa is one of the two major border regions in Albania inhabited by an ethnic Macedonian population. It extends along the west coast of Prespa Lake and presents a division point between Albania, Macedonia and Greece. There are nine settlements located in this region (Дума 2007): Tuminec, Gorna Gorica, Dolna Gorica, Globochani, Shulin, Pustec, Leska, Zrnovsko and Cerje. All of these villages, according to their natural - geographic and ethnographic features, belong to the wider Prespa region but they were formally separated from that core during the Balkan wars or, more precisely, the Treaty of Bucharest.

Thus the Treaty of Bucharest presents the initial position and, symbolically speaking, the reel from which everything begins to unwind. Such a decision for the territory of Prespa to be divided among the three states gradually changed the life of the local population. The diplomatic committees consisted of foreign diplomats, who based on

“the arguments of the market”⁸, completed the demarcation of the border and in that way determined the destiny of many lives and many generations.

Nevertheless, the symbolism which the border bore in this period was ambiguous. This means that demarcation of the border didn't clearly determine the norms and rules of behavior of the population in many aspects of their daily life. Its strongest influence was felt in the aspects of education, language and religious education conducted by the religious institutions in the region. On a social level the border was not yet perceived as an unbridgeable gap. Previously established family and kinship among the population, which became separated in three different states, were very strong and the cross-border communication of the population was on a high level. This enabled continuation of the already established traditional endogamous relations of the spouses descending from villages located on different sides of the border and continuation of the economic communication in terms of exchange of goods and more.

Although in some respect the border was merely formal during this period and based on the main specified aspects we can treat it as a period of separation. The reason for this situation was due to the fact that in this period, for the first time, the region of Mala Prespa was formally and legally separated from its native territory. In that period to a certain extent and for the first time the population directly felt the consequences of such an act.

With the territory exchanges between Greece and Albania in 1924 the region of Mala Prespa became separated from the region of Dolna Prespa that belonged to Greece according to the Treaty of Bucharest. This way the region of Mala Prespa definitely became part of Albania. This border formally and legally functioned as a political border. Since

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⁸ The use of the phrase “arguments of the market” relates to the way the border line was set. Namely during the demarcation of the border lines the commissions took in consideration only the fact of the already established trade relations of the local population and its close markets, in this case, especially the one in Korche. On the other hand they haven't considered at all the other elements such as: ethnicity, language, culture etc. This eased the commissions' decision to set the border line in a way that this part of Prespa region remained in Albania. See: Дума Гуре, „Мала Преспа“, Скопје 2007 год.; Field research 2014.

there wasn't an official border crossing in this region any legal movement of the population was impossible. Because of that, even if such communication among the population across the border existed, it was completely illegal. This way all the previously established connections of the local population from both sides of the border were terminated.

The Albanian – Greek border near the village of Cerje⁹ was open and free to move across, only during the Greek Civil War when the Macedonian population from the Aegean part of Macedonia massively crossed the border in order to find refuge in the cross-border regions. Later on the Macedonian population was transferred to refugee camps in Poland, Czechoslovakia, Hungary, etc.¹⁰

Unlike this border, the border with Macedonia or Yugoslavia was still quite liberal and the flow of people and goods, with the exception of certain short intervals, continued with almost no interruption.

During this period there was formal and legal integration of Mala Prespa within the new Albanian state. But again in a longer period of World War II, as a result of the fascist occupation and division of Prespa in spheres of influence, it functioned as part of the wider Prespa region that actually belonged to Yugoslavia.

Despite the circumstances which diminished the importance of the state border all over the wider Prespa region, joint partisan units were formed and cooperated together for better antifascist resistance.

Mutual communication of the population during this period was uninterrupted. This referred not only to the military collaboration but to the mutual social and economic communication of the population within the wider Prespa region as well.

The porosity of the border in both directions, from Macedonia to Albania and vice versa, minimized the political meaning of the border for the local population. This was due to the fact that the border wasn't perceived as an insurmountable obstacle or much less as a bigger threat. It was merely perceived as a less relevant entity, which at first sight did not have any major implications on the life of the population.

⁹ Field research, Informant no.28, 2014

¹⁰ Браун Кит, „Македонските деца – дедовци: Транснационалната политика на меморијата, егзилот и враќањето, 1948 – 1998“, ФИОМ; Скопје, 2012, стр. 26 - 29

Immediately after the Second World War great number of people from Mala Prespa moved towards Macedonia on two grounds. The first being that they stayed there as members of partisan units that conducted military operations in Macedonia and the second as individuals who for various reasons left Albania and moved to different locations in Macedonia, or wider to Yugoslavia¹¹. However, this state of liberal movement and migration across the border did not last long. With the change of political relations between Yugoslavia and the other socialist countries, especially the exclusion of Yugoslavia from the Communist Information Bureau (Cominform), a new era began for the population from Mala Prespa in Albania. Since 1948 the border was completely closed with no real opportunity for communication. Moreover, it disrupted for century's long trade, economic, social, family and potential marital relations of the population from the neighboring settlements but within the same region.

This actually marks the beginning of the second period during which the border changed its function and symbolism again.

The plainly marked border line gradually began to change and became enriched with new symbols, indicators of the new force and power. The line marked with plain white border stones became enriched with numerous bunkers scattered all over the surrounding hills. This demonstrated the states' power which was supposed to provide safety for the population but also held the population under pressure and fear and in constant alertness of potential military aggression.

Border symbolism was complemented during the 80's of the 20th century with the positioning of barbed wire which actually encompassed border zone that included significant part of the cultivated land. That barbed wire represented a particular metaphor of the border wall referencing the Berlin wall, Palestinian – Israeli border, American – Mexican border and many others, whose only purpose was to demonstrate physical power. At the same time it represented an

¹¹ Larger number of the population from Mala Prespa that decided to settle in Macedonia settled in the regions of eastern Macedonia, such as: Kavadarci, Demir Kapija, Negotino, Veles etc. One part of the population settled in few regions in Serbia. Field research, 2014

attempt of the government to control the population by restricting its space¹².

This new symbol, among the common Macedonian people known as “klon”, only complemented the visual and practical mechanism of the government to control the border and the population. This was true especially in the border zone. Given the fact that much of the arable land was within that border zone, the people entered that fenced part on a daily basis but under very strict and restrictive rules and conditions. These especially referred to the “marked ones”¹³.

“And we were inside. And now there was a list prepared the night before, for those that had to work there. There is, so to say some work to be done within the “klon”. Behind the “klon”. And now, the evening before, about 24 hours before, the village representative had to send a list to the army. Where the army was. So they could revised it, who is here, why is here, and if there is somebody suspicious. Somebody suspicious. As I was for example, because my grandfather was a political prisoner. So they would send me back. They would read. The soldier would come out and you will go in. You can go in! And you have to have an ID with you. Show it! – Get in! By the name on the list and you will enter. Ok. You, You... On every ten people one with a gun. You, move! Come! You! You can come! Show the ID! Go back! You know. You know! It will come to your mind. And you will leave. You have relatives in Macedonia¹⁴.”

The border in this period reflected the general political situation in Albania which was very complex and could be analyzed from various aspects.

The first aspect referred to the ethnically identical population that lived on both sides of the border and which “a priori” created a basis for potential political problems. The second aspect referred to the fact that a majority of the population living in the region of Mala Prespa had close relatives in Yugoslavia which was a country with a very liberal

¹² Ross Tabitha, „Towards an Anthropology of ‘The Wall’: The Cases of Berlin, and Israel and Palestine“, p. 8, <https://www.sussex.ac.uk/webteam/gateway/file.php?name=ross-anthropology-of-the-wall&site=10>, (accessed 15.03.2014),

¹³ A statement, referring to the people which in a certain way resented the socialist or communist regime.

¹⁴ Field research: Informants no. 21 and 25, 2014

communist / socialist system which did not correspond to the regime of Enver Hoxha, and it even represented a particular treat.

Apart from the political, the economic differences which appeared between the two neighboring countries after 1948 played a significant role. Yugoslavia gradually progressed in terms of industrialization, development of trade relations, visa liberalization, etc. but that was not the case with Albania. The entire situation created fertile ground for potential penetration of new liberal ideas from Yugoslavia to Albania, which in a certain way could corrupt the present system of governance. The Albanian state particularly felt a strong threat from the possible occurrence of dissatisfaction of the local population with the existing social and economic conditions which may appear as a result of undisturbed communication of the population from both sides of the border. One of the government's mechanisms for the prevention of such communication was a strict and restrictive visa regime which was imposed on the population going in and out of Albania, as well as fierce anti-Yugoslavian propaganda.

The danger seemed very real and it proved well-founded in many cases. Namely, during mutual communication while visiting relatives, the people from Mala Prespa had the opportunity to notice the difference in the basic living conditions between Macedonia and Albania. Upon their return to Albania in many cases they would speak out freely among local population. In order to prevent spreading of such information that could subvert the trust into the existing system, the government imposed very strict and repressive measures which usually ended with imprisonment or deportation. But the key element in this situation was the fact that not only the individual who spread such information was imprisoned, but also the extended family was involved in the system of deportation and public embarrassment. The period of deportation was quite long and in some cases lasted 10 – 15 years. There have been cases when the deported families never came back to their homes. Political prisoners were usually sent to the prisons in Ballsh and Lezhe¹⁵ as well as other prisons in Albania.

The deportation was always directed towards the northern, hardly accessible regions in Albania, where the living conditions were very harsh and the majority of population was Albanian.

¹⁵ Field research, Mala Prespa, 2014

This discipline measure of the population was applicable in cases where an individual, on his own initiative and in search of better living conditions, managed to illegally cross the border to Yugoslavia. It is very important to emphasize that the general opinion of the local population for the illegal crossing of the border to Yugoslavia, no matter if it was across the lake or through the mountains, relates to the statement that it was relatively easy to be done. But what prevented the people to make use of the advantage of knowing the terrain better than the army were the consequences of the act itself in case they were caught or even worse for their families to be deported¹⁶.

Thus, starting from the old Macedonian proverb “the fear keeps the vineyard”, rarely somebody would dare to flee to Yugoslavia, not only for themselves, but more because of the consequences on their families. Public disgrace or even condemnation of such an act had great consequences on the social and family relations of the respective family with the wider community. Namely, the establishment of closer relations or even conclusion of marriages between the members of the families who were deported, or had a convict in their closer or wider family, was only possible among the “equals”.

With the agrarian reforms, implemented after the Second World War, a new system for joint cultivation of land and goods known as “cooperative” was introduced. The new system was gradually integrated into all spheres of life becoming common and ordinary for the population. The political agitation of the communist party was so strong that the population lived under constant fear of internal informants who, in order to gain small personal interest or better positioning within the party or social structures, would expose anybody who directly or indirectly expressed some disagreement with the current politics.

But the new wave of changes that engulfed all socialist and communist countries in the late 1980’s and early 1990’s, caught up with Albania as well. These changes actually marked the beginning of the third border period.

The demolition of former borders and border symbols such as the demolition of the Berlin wall, which caused extensive anthropological

¹⁶ Field research: Informants 21 and 25, 2014

research to greater or lesser extent,¹⁷ became a common thing. In the case of Albania, the destruction of the “klon” actually represented symbolic destruction of the existing system, putting an end to the repressive regime and the beginning of a new era of life. The border as such, on a metaphysical level, generated many meanings and feelings for the population that faced new uncertainties and challenges. What the population faced during the crossing of the border was a completely unexpected experience.

“Five meters further than the “klon” it was different as night and day”¹⁸.

Newly created situations enabled a large number of people from Mala Prespa to freely cross the border and secure their family’s existence by working in Macedonia. Faced with two opposed worlds, the people from Mala Prespa simply started living parallel lives. One life which connected them to their native place, and the other life which they started in Macedonia, later on in Greece or another country. One life was usually spent alone in the country where they worked while the other was spent with their family in the villages in Mala Prespa. Quite a large number of the families lived separately and created two homes but dreamed of a mutual one.

The consequences of the changes which were caused by the reopening of the border—were strongly felt on two levels. Social - where the families live partly separated and economical - where the physical appearance of the former traditional rural households and auxiliary buildings was completely changed with the newly built contemporary family houses and objects. Using the skills acquired during the longstanding building practice, the masters from Mala Prespa became one of the most respected and most sought builders in Macedonia, Greece, Albania and Italy. This created a strong economic foundation for improvement of the living standards of the local population. The skills and newly gained knowledge created the contrast which was

¹⁷ Borneman John, *Belonging in the two Berlins*, Cambridge University Press, 1992; Demosieer Marion, *European Politics, Policies and Institutions* in “A Companion to the Anthropology of Europe”, Edited by Ullrich Kockel, Mairead Nick Craith and Jonas Frykman, Blackwell Publishing, 2012, p. 211 - 230

¹⁸ Field research, 2014

present in the material culture of the local population and was visible not only in the border area with Macedonia, but Greece as well¹⁹.

The opening of the border with Macedonia didn't bring changes only in the material life of the people, even though they were the most noticeable.

The economic benefits which the population had didn't apply only to construction, although based on the data and present conditions in the region one can easily conclude that it was one of the most important economic pillars.

Secondary activities also played a great role in securing economic independence of the population from Mala Prespa and they mostly depended on the destination of the workers. For people working in the wider Prespa region in Macedonia agriculture was a very important economic branch while people living in the larger cities in Macedonia relied essentially on established trade relations. The trade mainly took place at local urban markets in Macedonia and consisted of selling various smaller goods such as matches, gas cylinders, plastic flowers, a few types of food products such as olive oil, salep etc. This was also one of the most important economic activities which provided livelihood for most families in the area.

Since the beginning of the 90's the Macedonian population from Mala Prespa gradually in different ways began to integrate in many spheres of the Macedonian society, becoming its' integral part. The issued Macedonian passports and other identification documents, the various bilateral and national agreements were supposed to erase the past and the long years of political isolation and heal the wounds of injustice inflicted by the separation of this territory from the rest of the Prespa core.

Acquiring of Macedonian citizenship enabled them to possess all the rights that Macedonian citizens possess²⁰.

¹⁹ Vatavali Fereniki, *Relocations of the Greek-Albanian borderline and housing production. From the collapse of the Albanian state-socialism to the Greek dept crisis*, COST Action IS0803, 2013,

http://www.eastbordnet.org/working_papers/open/relocatingborders/Vatavali_Relocations_of_the_Greek_Albanian_bordeline_and_housing_production_130113.pdf (accessed on 10.05.2014.)

²⁰ There are many newspaper articles and political analyses related to the election conditions and influence of the voters from Mala Prespa on the election processes in

On the other hand, the current political situation in Macedonia had a direct impact on the creation and shaping of the border area, but now in another way, different from the previous one. While in the first case creation of the space and the symbols that marked that border area were internally created through appropriate governmental mechanisms of Albania, now the area was affected by external influence from the current Macedonian politics. Thus, besides the retrieval of the Macedonian toponyms in all of the settlements in Mala Prespa which was a local initiative of the population, we can also note presence of names and symbols from Macedonian history used for naming streets. They also utilized names of saints which connected the population with their Christian roots.

The presence of numerous symbols from some political parties in all the villages in Mala Prespa speaks for the strength of the political connections that this population has with the Macedonian state in every sense, even a political one.

Education, as one of the most important segments of life for the local Macedonian population, is of an extreme importance. This is due to the fact that a great number of young Macedonian people acquired their secondary or higher education at some of the educational institutions in Macedonia.

Based on the mutual agreements of the governments of the Republic of Macedonia and the Republic of Albania for cooperation in the field of education and science²¹ many of the students from Mala Prespa gained their education in Macedonia. This was assisted by the fact that the government of Macedonia offers a certain quota for free education and accommodation in some of the high school or student dormitories for this category of students.

As indicated previously this is a great opportunity to establish and maintain ties with the parent Macedonian state but in the same time this method creates realistic grounds for a massive outflow of population or migration from Albania to Macedonia or even hampered integration.

Skopje, 2014, that I will not refer to within this paper since they are not a point of interest.

²¹“Македонија и соседите – 15 години независност” Том 2, приредувачи Методија Манојловски, Катерина Тодороска, Јордан Поп-Атанасов, Закон за ратификација на спогодбата меѓу Владата на Република Македонија и Владата на Република Албанија за соработка во областа на образованието и науката, 2009 год., стр.60-65

This potentially puts them in a marginalized position within the Albanian society upon their return to Albania, the situation resembling a double-edged sword.

Social and health care is another advantage that the population from Mala Prespa gained in this period. Namely, this population, as the rest of the population in Macedonia, is entitled to free health care which means that they can use all of the health services and medications according to the established practice.

Digital media, as one of the most powerful spheres of influence and creator of public opinion, plays a vital role in the preservation of the Macedonian language and culture, as well as strengthening ties with the local population of Macedonia. A substantial part of the Macedonian population in the region is connected to the Macedonian telecommunication network, which brings them closer to Macedonia. This situation once more points to the strong relations that the population from Mala Prespa has with the Macedonian state. However I must emphasize that with the obsolescence of analogue television connections much of the population in Mala Prespa is unable, from financial reasons, to connect to the network of Macedonian cable operators. This way they lack the opportunity to follow programs on Macedonian national television network - MTV and other national broadcasters. This new situation is rather negatively perceived by the local population in the area.

On the grounds of the presented facts, it is quite understandable what significance and influence the border has on creation of the space and symbolism of the border integral elements. Based on their presence or absence, as well as the present conditions and established relations that the population from Mala Prespa has with Macedonia, we can conclude that in many cases this region is closer to Macedonia than to Albania. Nevertheless, this condition is actually a situation of binary oppositions that can always be perceived as “in favor” or “against”. Whether this population will continue to live between two worlds and what consequences the outcome will have depends on the epilog of this situation which at this point is too early to be discussed.

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**SELECTED PAPERS FROM THE SCIENTIFIC SEMINAR
FILOZOFIA SI MËNYRË JETESE ORGANIZED ON THE
INTERNATIONAL DAY OF PHILOSOPHY (PART II)**

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PHILOSOPHY AS A LIFESTYLE

When we refer to philosophical method at the beginning of a research work we may use negative definitions for a certain number of methods and heuristic principles that characterize the philosophy.

1. Negative definitions of the method

On one hand philosophy does not involve experimental method. In fact, in contrast to physics, chemistry, or biology, it has never integrated the experimental process into its heuristic use. It is evident that ancient and medieval philosophy does not recognize the experiment. In this context, great philosophers who are considered as scientists (Descartes, Pascale, Leibniz, etc.) have always distinguished their work in the field of science and that of philosophy. Some philosophers as Kant or Wittgenstein have estimated the lack of experiments in philosophy as an essential epistemological characteristic of this discipline and have refused every confusion with experimental sciences.

On the other hand, philosophy is not, essentially, a science that responds to empirical observations in contrast to sociology or political sciences. But we should not believe that philosophy can ignore empirical evidence. Traditionally, philosophy cannot be limited to a simple catalog of facts, and for this reason, it undertakes a real theoretical work. Thus, for example when Aristotle wanted to analyze the city structure according to the theoretical point of view in his works “Politics” and “Nicomachean Ethics” he gathered Greek cities constitutions of the time.

Finally, philosophy in contrast to mathematics or formal logic cannot work only with formal symbols, though Leibniz had dreamed to solve philosophical problems through a universal logical calculation. And if present analytical philosophy cannot be perceived without mathematical logic, it still uses massively the natural language.

2. From a common thought to a philosophical thought that is progressively built.

The philosophical method contains some characteristic features that should be recognized. This method is considered as an art of thinking because it allows students to pass from a common knowledge and immediate psychological life to critical concepts and thinking. So, it contains a dialectic that will lead students toward logic and major philosophical topics. The philosophical method is based on Platonian dialectics of "the ascension of soul toward intelligence", which is best illustrated in the "cave allegory" (1) and in our era is getting more and more attention. The essence of this method is shifting from a common thought to a philosophical thought that is built progressively.

This method aims to achieve three objectives: To improve our students: - personal thinking, - freethinking, -critical thinking.

These objectives are always related to the analysis and problem-solving of various students' experiences. Progressively analyzes and problems are merged to reach intellectual skills that are the heart of any basic knowledge. This method is an impulse for a typical philosophic reflection based not only on knowledge but also and above all on a student's life culture.

The philosophic method is considered a "moving philosophy" that allows to overcome the opinion world, spontaneous thinking, practical visions, common language, and particular conclusions in order to reach a rational thought which is characterized by the search for opinions, general conclusions, principles, definitions, etc.

Each philosopher recognizes, on one hand, the darkness of Plato's cave designed on the turbulent display of sensuality, immediate psychological experience, and on the other hand, the desire to reach intelligence, logical analysis and problem-solving based on metaphysical questions.

If the first part of the reflection is focused on the student's life experience, this requires, the described and performed facts. But here is still a general unachieved conclusion because logical analysis is needed. This reflection or pre-philosophical experience, which stands at the highest level of abstract ideas, aims at clarifying the thought which he confirms or denies.

In this way, reflection favors the self-thinking return, which characterizes philosophy. Then, the analysis is developed at judgment level, an analysis that initially reflects perceptual concepts, on the relationship between concepts, to then analyze the different directions

of possible idea position presented with opposite or contradictory judgments.

The third part of the reflection is based on problem - solving process which allows not only to select it but also to verify your solution referred to great philosophical streams. Here is chosen a method to better discuss and consult with the written philosophy, in order to expand conclusions to other fields of study.

To reach the "bases of things" is the true philosophical attitude. Here the reflection cannot be realized without reference to a discussion method that is part of philosophical tradition: dialectics. Then comes our opinion confrontation toward that of the authors. What did the authors say about certain problems and concepts that students include in their logical analysis and method of discussion?

What did they say about the truth, value and existence problems? Every work hypothesis must be verified.

This work would be incomplete if we do not express the advantages and difficulties of this method or a "didactic philosophy". The real object and purpose of philosophy is its thinking and development according to a specific method, different from methods used in other disciplines. If the starting point of this method has a close relationship to the scientific method from the fact that the latter is based on empirics, the philosophical method is a conceptual experience, and above all a progressive distance of psychological experience, due to this reflective return of thought in itself which provides problem logical analysis and discussion methods.

The philosophic research method avoids the existence appearance or performance which allows only an abstract reflection. According to this fact, this method provides positive results. On one hand, it is based on the student immediate experience, it respects progressive way of thinking and thus avoids the concept appearance which is often very difficult and without a real significance for the student. On the other hand, it integrates logic, epistemological issues (reason, existence, value, truth) and the history of philosophy. Finally, we think that the difficulties we face to move from concrete thinking to abstract thinking are reduced by experience and its influence, it is the starting point of this method. Life is an excellent motivation source to introduce and integrate in a pedagogical way the philosophic problems related to three forms of thought: concept, judgment and reasoning.

The philosophic method starts from the thesis that the desire to learn shows the common experience, the psychological immediate living. But when a personal situation takes sense it brings a deeper understanding of logic and verification, that is rationality. Then philosophy becomes alive and vital.

3. Some characteristics of philosophical method.

Despite the difficulties, philosophical method possesses some great positive features.

Philosophy is considered as a critical work. This is one of the most common conclusions. This criticism is never totally and simply negative. It aims to create new confidence and to correct wrong evidences, illusions and common thought mistakes or philosophy in itself. Socrates, for example, asked his coevals and sophists in order to show them the contradictions and lack of capacity to justify what was quite evident.

Descartes is the best representative of modern age concerning the concept in philosophy, because, in his view, only a radical and general doubt can be the foundation for a thoroughly rigorous and secure thought.

Philosophy has often been characterized as a work on concepts and notions, a work for concept creation that allows the reality understanding, in order to distinguish objects from one another and to analyze them, but also a work to analyze concepts and their ambiguities. Philosophy has early recognized problems that arise from language ambiguities. In nowadays, analytical philosophy gives a special place to these problems.

In contrast to other sciences, the definition of methods and the field of philosophy is part of philosophy itself. Every thinker needs to show what problems he wants to clarify and what would be the most suitable method for solving these problems. It should be taken in consideration the fact that there is a set of philosophical problems and philosophical methods. We should not see the instability of methods and philosophical themes as a weakness of this discipline, but generally as a characteristic treatment of its nature. Thus, philosophy is a kind of critical return of knowledge to itself, or better a rational criticism of all knowledge (opinions, beliefs, art, scientific reflections, etc.), in the

philosophical meaning, though reflecting on the role of philosophy is the same as to begin a philosophical reflection.

Finally, philosophy is a *rational deductive discipline*. It is not simply a subjective impression or intuition, but it contains inseparably the desire to prove through arguments and deductions what it advances: it is a will (desire) for rationality.

This is the same as the separation of pre-Socratic with the religious (mythological) thought in their era and their relationship to the Greek gods, which is traditionally considered as the starting point of philosophy. The effort to verify and introduce an argument is found throughout the history of philosophy. Since the critical discussions during Antiquity, philosophy has attracted a lot of interest concerning Aristotle's reasoning, and in the Middle Ages, the importance of giving to philosophy the accuracy of mathematic verification (as Descartes or Spinoza), or the importance of analytical philosophy nowadays.

Despite this tendency, philosophy today has been able to develop a radical reasoning criticism, that either Nietzsche, Heidegger, or even Adorno have the opinion that rationality has been part of philosophical debate.

Method is a set of relative principles of an activity. The concept of method is historically related to the problem of gaining confidence in a field of study. According to Socrates, the activity that follows recognition is above all the art to adapt with some rules.

In Plato's dialogues, Socrates seems fully aware of what exists between the knowledge validity and the modality of its profit. This is, among other things, the essence of any position that gives to method a great importance.

Socrates's magnificence as a dialectical method with all the various appearances given to it in Plato's dialogues is a procedure that aims to avoid the mistake in concept analysis and especially the form of error that lies in the silent or incoherent acceptance of assumptions.

4. Western philosophy as a lifestyle

Philosophy is used as a lifestyle and not only as a theoretical reflection. The etymology of the term "philosophy" clearly indicates that philosophers go toward knowledge, they want to live in the proper way, and even more they seek for honor and happiness. Philosophy as a lifestyle emphasizes the implementation of philosophic reflection results.

The idea that philosophy is a lifestyle has led some philosophers to imagine, that they have become leaders of others and should help them to correctly guide their existence. Philosophy, personal ethics, can become a collective project in political leadership. These "collective ambitions" of philosophy take different forms. A true-life community can stay (be related) around a philosopher. In this way is explained in ancient times, the birth of philosophical schools (Epicure, Plato or Aristotle, for example). Since the pre-Socrates and most of all from Socrates, all the tradition has defended the conception of philosophy as a lifestyle. We can mention here Stoicians, Plato, Aristotle, Epicure, Descartes, Spinoza, Sartre or Russell. But these are far from outlining the idea that philosophy is interested in theoretical problems. Wisdom (knowledge) or more precisely Sofia that philosophy can possess is also a knowledge and a recognition. Philosopher, in accordance with tradition founded by Socrates, knows how he should live: he can justify his choices and lifestyle.

Socrates, for example, in pre-Socrates Platonian dialogues, requested from his interlocutors to be the same in giving the logos of their valid judgment, in their choices, which means justifying them rationally. This demand for rationality can lead to the authentic scientific foundations in philosophy. Despite the definition of philosophy as a *modus viventi* (lifestyle), we cannot pretend that this is sufficient to define the philosophy within its ensemble. Most philosophers have perceived philosophy as an intellectual work and not as a lifestyle: it is clearly the case of higher education and research work nowadays. But it can be totally different, exactly in India. The Western view cannot be applied to philosophical concepts in this part of the world, though there were attempts to assimilate into the Roman age, especially with Plotinus. It is known that, despite the victories of Alexander the Great (right - 325), Greeks were affected by Hindu asceticism and poverty. These ascetics practiced the principles of Upanishads. In this confrontation of philosophical idea is introduced Ethnophilosophy.

5. Soren Kierkegaard - philosophy as a lifestyle

One of the most important features of Kierkegaard's philosophy is the integration of philosophy in philosopher's life. This characteristic feature identified at this philosopher will be accepted and spread throughout the West as an essential feature of Western philosophy.

Kierkegaard and Nietzsche elaborated the idea that "philosophy" as a reflection and at the same time a response to time challenges should necessarily coexist with the inner state of philosopher spirit. This modern feature of western philosophy was based on philosophic traditions.

Let's have a closer view to this feature.

Philosophy is understood and accepted as a lifestyle and not just as a reflection on it. To be a philosopher, means living and acting in a certain way and not just confronting with abstract issues. The difference between research in science and research in philosophy lies in the fact that the scientific problem is generally studied objectively, independent from us, while the philosophical issue is not entirely separated from philosopher because it is related with the essence of man; and at the same time the scientific problem has a solution, the philosophical issue has taken a position. It is this feature of philosophy that we find outlined in Soren Kierkegaard's work where philosophical products are inseparable from the philosophers' lives, these heroes of thought.

His work has a strong conceptual armor, without pretending to be a system. Kierkegaard conceptualizes and relates the affective tonalities (agony, despair), by creating a philosophical psychology. At the same time, he presents a theory of time (moment and renewal) and the stages of existence (aesthetic: the ratio of man to feeling, ethics: the ratio of man to duty, religious: the ratio of man to God). This theory should not be understood chronologically, not logically but in an existential way. *The philosophical reasoning cannot be seen apart from the biography of philosophers and we can say that Nietzsche and Kierkegaard have experienced their philosophy and their philosophy has derived from their own lives.*

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**THE COURAGE TO BE IN THE PHILOSOPHY OF PAUL
TILLICH**

*“The courage is the first human qualities because it guarantees
all the others”*

Aristotle

In general, Tillich distinguished philosophy from religion, with philosophy of religion mediating between them and with theology either as concrete philosophy of religion or as the interpretation of situation and symbols. In this last case, theology is, specifically, an interpretation of religious symbol in view of existential questions to which they are related. Philosophy is fundamentally the mode of thinking which grasp and shapes the being of things, and the structure of being as such, in theoretical and practical; religions is the mode of thinking which configures and presents the symbols and rites that mediate the meaning of being as such. The one grasp and shapes the structure; the other express the depth of the structure.

On this general perspective, my contribution will be focused on the work *The Courage to Be*. It could be considered to be a work in philosophical analysis. It could be regarded as the theological interpretation of the analysis. But it can be regarded as a religious work as well; for it treats of the ultimate meaning of the courage. By this consideration it comes to be classed as a religious writing.

A work as *Courage to Be* can rightly be considered a religious writing, for its analysis of courage, particularly as it culminates in the chapter on the God beyond the God of theism, is as much a presentation as it is a description of the power of those religious symbols whose loss it describes and interprets. That's the reason that this book has been considered as the most existential book written in America. They describe or analyse or interpret religion without using the technical

concepts of philosophy. But the work is primarily not interpreting religious symbols by philosophical concepts but with explaining, in a language as close to the language of everyday discourse as is possible faith or religion is.

Why I have chosen this work of Tillich? The answer is very short, because what miss to our society is the lack of the courage. So the lectures of Tillich on the courage were chosen by him as a concept in which converge the theological, sociological, and philosophical problems. Courage is an ethical reality, but it rooted in the hole breadth of human existence and ultimately in the structure of being itself. It must be considered ontologically in order to be understood ethically.

The discussion of courage is ancient in the works of philosophers. That the reason why Tillich begins his analysis with the dialogue of Plato, Laches where several preliminary definitions are rejected. The failure to find a definition of courage as a virtue among other virtues reveals a basic problem of human existence. "It shows that an understanding of courage presupposes an understanding of man and his world, its structures and values. Only he who knows this knows what to affirm and what to negate"²² Thus for Tillich, the ethical question of the nature of courage leads inescapably to the ontological question of the nature of being and vice – versa. "The ontological question of the nature of being can be asked as ethical question of the nature of courage. Courage can show us what being is, and being can show us what courage is." It is obvious that courage as a human act, as a matter of valuation, is an ethical concept. Courage as the universal and essential self – affirmation of one's being is an ontological concept. "The courage to be is the ethical act in which man affirms his own being in spite of those elements of his existence which conflict with essential self – affirmation."²³

Historical aspect of courage

Tillich shows us, at first, an historical approach of the philosophical thought on the problem of courage. From Plato to Thomas Aquinas the courage has been seen in the connection between courage and fortitude. He describes two meanings of courage. In Plato's *Republic* courage is related to that element of the soul which is called *thymós* (the spirited,

²². Paul Tillich, *Main Works*, V. 5, De Gruyter, Berlin-New York, 1988, p. 141

²³ *Ibid*, p. 146

courageous element) and both are related to that level of society which is called *phylakes* (guardians) Thymós lies between the intellectual and the sensual element in man and it bridges the cleavage between reason and desire. The Platonic phylakes are the armed aristocracy, the representative of what is noble and graceful. Out of them the bearers of wisdom arise, adding wisdom to courage. Beside the fact that this aristocracy and its values disintegrated it is remarkable that Plato himself saw the thymoeidés as an essential function of man's being, an ethical value and sociological quality. The aristocratic element in the doctrine of courage was preserved as well as restricted by Aristotle. It is important to stress that the Greek word for courage, *andreía* (manliness), and the Latin word *fortitudo* (strength) indicate the military connotation of courage. As long as the aristocracy was the group which carried arms the aristocratic and the military connotations of courage merged. When the aristocratic tradition disintegrated and courage could be defined as the universal knowledge of what is good and evil, wisdom and courage converged and true courage became distinguished from the soldier's courage. The courage of dying Socrates was rational – democratic, not heroic – aristocratic.

But the aristocratic line was revived in the early Middle Ages. Courage became again characteristic of nobility. By a linguistic analysis Tillich tell us the medieval situation with respect to the concept of courage, and with it the tension between the heroic – aristocratic ethic of early Middle Ages on one hand and on the other the rational – democratic ethics which are a heritage of the Christian – humanistic tradition and again came to the fore at the end of the Middle Ages. Such a situation is classically expressed in Thomas Aquinas's doctrine of courage.

Thomas realizes and discusses the duality in the meaning of courage. Courage is the strength of mind, capable of conquering whatever threatens the attainment of the highest good. It is united with wisdom, the virtue which represents the unity of four cardinal virtues (the two others being temperance and justice). He subordinates courage to wisdom. Under the dominance of wisdom courage is essentially the "strength of mind" which makes obedience to the dictates of reason (or revelation) possible, while venturing courage participates in the creation of wisdom. Finally, perfect courage is, according to Aquinas, a gift of the Divine Spirit. Through the Spirit natural strength of mind

is elevated to its supernatural perfection. This however means that it is united with the specifically Christian virtues, faith, hope and love.

Tillich goes on the analyses of courage pointing out the ideas of stoics. The Stoics have answered the problem of existence and conquered the anxieties of fate and death. For that reason he considers Stoics as a basis religious attitude, “whether it appears in theistic, atheistic, or transtheistic forms. Therefore it is the only real alternative to Christianity in the Western forms”²⁴. Stoic courage is not an invention of the Stoic philosophers; its roots go back to mythological stories, legends of heroic deeds, poetry and tragedy, and to centuries of philosophy preceding the rise of stoicism. One event especially gave the Stoics’ courage lasting power – the death of Socrates. That became for the whole ancient world a fact and a symbol. In Socrates the heroic courage of the past was made rational and universal. Soldierly fortitude was transcended by the courage of wisdom. “In this form it gave “philosophical consolation” to many people in all section of the ancient world throughout a period of catastrophes and transformations”²⁵.

It is important to stress the link that Tillich find between the idea of stoics of a *libido moriendi* and the term of Freud on the “death instinct”. “Seneca knew (as Freud did) that the inability to affirm life does not imply the ability to affirm death” (p. 146). For Tillich the Stoic courage is, in the ontological as well as moral sense, “courage to be”. It is based on the control of reason in man. But the reason for the Stoics has not the same meaning in contemporary terminology. Reason for the Stoics is the Logos, the meaningful structure of reality as a whole and of the human mind in particular. In this sense the courage to be is the courage to affirm one’s own reasonable nature over against what is accidental in us. They knew that anxiety can be overcome only through the power of universal reason which prevails in the wise man over desires and fears. Stoics courage presupposes the surrender of the personal centre to the Logos of being; it is participation in the divine power of reason, transcending the realm of passion and anxieties. What conflicts with courage of wisdom is desires and fears. They discovered that the object of fear is fear itself. It is our uncontrolled desires that create masks and put them over man and things. The affirmation of one’s essential being in spite of desires and anxieties creates joy. Thus, joy is the emotional

²⁴ Ibid, p. 145

²⁵ Ibid, p. 146

expression of the courageous Yes to one's own true being. This combination of courage and joy shows the ontological character of courage most clearly. "In the ontological act of the self – affirmation of one's essential being courage and joy coincide"²⁶

The problem of how courage is related to the idea of God is asked and answered by the Stoics, but, for Tillich is answered in such a way that the answer creates more questions than answers, a fact which shows the existential seriousness of the Stoic doctrine of courage. Tillich shows us this through three statements of Seneca.

Tillich goes on telling us the difference between Stoicism and Christianity in order to explain the idea of Spinoza concerning the courage. The difference between the humanism of Stoics and of Christianity is the answer to the question whether being is essentially good or not. While the symbol of creation implies the classical doctrine that "being as being is good" the doctrine of "resisting matter" in Greek philosophy express the pagan feeling that being is necessarily ambiguous insofar as it participates in both creative form and inhibiting matter. Renaissance started a movement, which was looking at the future and the creative and new it. Hope conquered the feeling of tragedy, and belief in progress the resignation to circular repetition. This was the state of thought when Spinoza saw the courage in the relation with self – affirmation. For Spinoza "the striving toward self – preservation or toward self – affirmation makes a thing be what it is"²⁷. So we have the identification of actual essence, power of being, and self affirmation and this follows with the identification of the power of being with the virtue, and virtue consequently, with essential nature. To explain the relation of the courage and self – affirmation Spinoza uses two terms, *fortitudo* and *animositas*. *Fortitudo* is the strength of the soul, its power to be what is essentially is. *Animositas*, derives from *anima*, soul, is courage in the sense of a total act of the person. So the definition of Spinoza for the courage is: "By courage I mean the desire [*cupiditas*] whereby every man strives to preserve his own being in accordance solely with the dictates of reason"²⁸. At the end, self – affirmation, according to Spinoza, is participation in the divine self – affirmation. The participation of the soul in the divine power is

²⁶ Ibid, p. 148

²⁷ Ibid, p. 150

²⁸ Ibid, p. 151

described in terms of both knowledge and love, so the courage to be is possible because it is participation in the self – affirmation of being itself.

Finally, Tillich stand on the idea of Nietzsche who see courage in relation with life. Terms like dynamics, potentia as characterizations of the true nature of being prepare the way for Nietzsche's "will to power". Will to power is self – affirmation of the will as ultimate reality. Life, in the terms of Nietzsche is the process in which the power of being actualises itself. But actualising itself it overcomes that in life which, although belonging to life, negates life. According to Nietzsche life has many aspects and it is ambiguous. He has described its ambiguity in the last fragments of *Will to power*. "Courage is the power of life to affirm itself in spite of this ambiguity, while the negation of life because of its negativity is an expression of cowardice. On this basis Nietzsche develops a prophecy and philosophy of courage in opposition to the mediocrity and decadence of life in the period whose coming he saw" (p. 154)²⁹.

Being, Nonbeing and Anxiety

After historical presentation of the courage from Plato to Nietzsche, Tillich describes an ontology of Anxiety. To him for an ontology of courage it is necessary to include an ontology of anxiety, for they are interdependent. The source of anxiety is the existence of nonbeing, so "anxiety is the state in which a being is aware of its possible nonbeing"³⁰. For that reason he describes the interdependence of fear and anxiety which have the same roots but they are not the same in actuality. Fear has a definite object which can be faced and in acting upon it participate in it. In this way one can take it into one's self – affirmation. Courage can meet every object of fear, because it is an object and makes participation possible. Anxiety has no object, therefore participation, struggle, and love with respect to it are impossible that the reason why anxiety strives to become fear, because fear can be met by courage. But the basic anxiety, the anxiety of a finite being about the threat of nonbeing, cannot be eliminated. It belongs to existence itself. "Man as man in every civilization is anxiously aware

²⁹ Ibid, p. 154

³⁰ Ibid, p. 157

of the threat of nonbeing and needs the courage to affirm himself in spite of it”³¹.

Tillich tells us three types of anxiety; the anxiety of fate and death, the anxiety of emptiness and meaninglessness, and the anxiety of guilt and condemnation. That explain the despair; the despair about fate and death, emptiness and meaninglessness, guilt and condemnation. In view of this character of despair it is understandable that all human life can be interpreted as a continuous attempt to avoid despair. The distinction of the three types of anxiety is supported by the history of Western civilization. “We find it at the end of ancient civilization ontic anxiety is predominant, at the end of Middle Ages moral anxiety, and at the end of the modern period spiritual anxiety. But in spite of the predominance of one type the others are also present and effective”³².

Describing the relations between pathological anxiety, vitality and courage, Tillich gives us the following principles: “1. Existential anxiety has an ontological character and cannot be removed but must be taken into the courage to be. 2. Pathological anxiety is the consequence of the failure of the self to take the anxiety upon itself. 3. Pathological anxiety leads to self – affirmation on a limited, fixed, and unrealistic basis and to a compulsory defence of this basis. 4. Pathological anxiety, in relation to the anxiety of fate and death, produces an unrealistic security in relation to the anxiety of guilt and condemnation, an unrealistic perfection; in relation to the anxiety of doubt and meaninglessness, an unrealistic certitude. 5. Pathological anxiety, once establish, is an object of medical healing. Existential anxiety is an object priestly help. Neither the medical nor the priestly function is bound to its vocational representatives: the minister may be a healer and the psychotherapist a priest, and each human being may be both in relation to the “neighbour”. But the functions should not be confused and the representatives should not try to replace each other. The goal of both of them is helping men to reach full self – affirmation, to attain the courage to be”³³.

Courage and Participation

³¹ Ibid, p. 161

³² Ibid, p. 167

³³ Ibid, p. 176 - 177

Here the analysis of Tillich becomes most interesting is linked with the situation of the man in our contemporary time. The historical approach serves to him to tell us that not courage but weakness seems to induce us to affirm ourselves as a part. The courage to be a part is an integral element of the courage to be oneself, and the courage to as oneself is an integral element of the courage to be as a part. During its analysis he deals with the manifestations of the courage to be as a part, and then with the manifestation of the courage to be as oneself, and in third place he will consider a courage in which the two sides are reunited. For Tillich the courage to be as a part is the courage to affirm one's own being by participation. The participation in the world become real through participation in those sections of it which constitute one's own life. Man participates through that section of the world which makes him a person and in the continues encounter with other persons the person become and remain a person. The place of this encounter is community. "Therefore he who has the courage to be as a part has the courage to affirm himself as a part of the community in which he participates. His self – affirmation is a part of the self – affirmation of the social groups which constitute the society to which belongs"³⁴. What is a collectivist society? "A collectivist society, says Tillich, is one in which the existence and life of the individual are determined by the existence and institutions of the group. In the collectivist societies the courage of the individual is the courage to be as a part."³⁵. Typical societies of this situation are primitive and Middle Ages societies. The relapse to tribal collectivism Tillich sees to Nazism. The German idea of the national spirit was a good basis for it. The "blood and soil" mythology strengthened this tendency, and the mystical deification of the Führer did the rest.

For him, even the Communists in spite of their prophetic background and their tremendous technical productivity have reached the stage of tribal collectivism. Why? The essence of communism is the courage to be as a part, which it gives to masses of people who lived under increasing threat of nonbeing and a growing feeling of anxiety. Thus "communism gives to those who have lost or are losing their old collectivist self – affirmation a new collectivism and with it a new courage to be a part. If we look at the convinced adherents of

³⁴ Ibid, p. 183

³⁵ Ibid, p. 183

communism we find the willingness to sacrifice any individual fulfilment to the self - affirmation of the group and to the goal of the movement”³⁶. Tillich sees this phenomenon based on the three types of anxiety. I would like to mention all the reasoning of Tillich on the how the individual take the anxiety of guilt and condemnation into his courage to be as a part. Who has lived under the conditions of such a regime can understand very well this truth. “It is not his personal sin that produces the anxiety of guilt but a real or possible sin against the collective. The collective, in this respect, replaces for him the God of judgement, repentance, punishment, and forgiveness. To the collective he confesses, often in forms reminiscent of early Christianity or later sectarian groups. From the collective he accepts judgement and punishment. To it he directs his desire for forgiveness and his promise of self – transformation. If he is accepted back by it, his guilt is overcome and a new courage to be is possible”¹⁸⁸³⁷.

The same methodological approach he makes for the courage to be as a part in the so - called “democratic conformism”. This is due to the fact that participation in the productive process demands conformity and adjustment to the ways of social production. Technical societies grew into fixed patterns. This analysis reminds us the explanations of Fromm when he treats the conformism in the capitalist societies as the danger for the western democratic countries. The conclusion of Tillich has a great value for the old and new democratic countries. “Conformism might approximate collectivism, not so much in economic respect, and not too much in political respect, but very much in the pattern of daily life and thought”³⁸.

Courage and Individualism

The essence of this relation is the courage to be as oneself. For Tillich the individualism is the self – affirmation of the individual self as individual self without regard to its participation in its world. Individualism has developed out of bondage of primitive collectivism and medieval semi collectivism. It grew under the protective cover of democratic conformity, and it has come into the open moderate or radical forms within the Existentialist movement. Through the brilliant

³⁶ Ibid, p. 185

³⁷ Ibid, p. 188

³⁸ Ibid, p. 193

analysis of historical roots of existentialism Tillich show us the existentialist forms of the courage to be as oneself. He does it by explaining three meaning of existentialism: Existentialism as a point of view, as protest, as expression. It is the expression of our own situation. Historical analysis of the existentialist ideas serves to him to treat the existentialism today and the courage of despair. Existentialism today is the expression of the anxiety of meaninglessness and of the attempt to take anxiety into the courage to be as oneself. Man is experiencing his dehumanisation as despair so we find the courage of despair in contemporary art and literature. Kierkegaard, Nietzsche, Feuerbach, Marx, Eliot, Kafka are the best examples of such a situation.

But Tillich stands on the courage of despair in contemporary philosophy, because existential philosophy gives the theoretical formulation of what he have found as the courage of despair in art and literature. For him Heidegger describes the courage of despair in philosophically exact terms. He carefully elaborates the concepts of nonbeing, finitude, anxiety, care, having to die, guilt, conscience, self participation, and so on. Heidegger tell us that we must be ourselves, we must decide where to go. Our conscience is the call to ourselves. It does not tell anything concrete, it is neither the voice of God nor the awareness of eternal principles. It calls us to ourselves out of the behaviour of the average man, out of daily talk, the daily routine, out the adjustment, which is the main principle of the conformist courage to be as a part. In all existentialist literature and philosophy was stressed the fact that there is no essential nature of man, expect in the one point that he can make of himself what he wants. Man creates what he is. Nothing is given to him to determine his creativity. The essence of hid being - the "should be", "the ought to be"- is not something which he finds; he makes it. Man is what he makes himself. And the courage to be as oneself is the courage to make oneself what one wants to be.³⁹

Tillich distinguishes even a form of non-creative existentialist attitude, which he called cynicism. A cynic today is not the same person the Greek meant by this term, because Greek cynic was a critic of contemporary culture on the basis of reason and natural law, while the cynic today try to undermine every norm put before them. The cynics are only although they need company in order to show their loneliness. They are empty of both preliminary meanings and an ultimate meaning,

³⁹ Ibid, p. 211

and therefore easy victims of neurotic anxiety. Much compulsive self – affirmation and much fanatical self – surrender are expressions of the non-creative courage to be oneself.

Anyhow Tillich sounds very actual when, showing the limits of the courage to be as oneself, he stress the reaction of the totalitarian regime against revolutionary existentialism of the 19th century. “Existentialist protest against dehumanisation and objectivation, together with its courage to be as oneself, have turned into the most elaborate and oppressive forms of collectivism that have appeared in history. It is the great tragedy of our time that Marxism, which had been conceived as a movement for the liberation of everyone, has been transformed into a system of enslavement of everyone, even of those who enslave the others. It is hard to imagine the immensity of this tragedy in terms of psychological destruction, especially within the intelligentsia. (Sorokin had explain very well at 1920 how the intelligentsia could transform in the state of spectator under the conditions of military socialism)⁴⁰. The courage to was undermined in innumerable people because it was the courage to be in the sense of the revolutionary movements of the 19th century. When it broke down, these people turned either to the neo collectivist system, in a fanatic – neurotic reaction against the cause of their tragic disappointment, or to a cynical – neurotic indifference to all systems and every content”⁴¹. The same observation makes Tillich on the transformation of the Nietzschean type of the courage to be as oneself into Fascist – Nazi forms of collectivism.

The above analysis serves to Tillich to pose the question; is there a courage to be which unites both forms by transcending them? (This is the courage to be as a part and that on the courage to be as oneself. The former leads to the loss of the self in collectivism and the latter the loss of the world in Existentialism).

Courage and Transcendence (or the courage to accept acceptance).

Courage is the self – affirmation of being in spite of the fact of nonbeing. It is the act of individual self in taking the anxiety of nonbeing upon itself by affirming itself either as a part of an embracing whole or in its individual selfhood. Courage always includes a risk, it

⁴⁰ See Sorskin, *Les amers moisson du Mars*. Roza Luxembourg, *Sur la Revolutin Ruse*.

⁴¹ Tillich, *Ibid*, p. 212

is always threatened by nonbeing, whether the risk of losing oneself and becoming a thing within the whole of things or losing one's world in an empty self – relatedness. That the reason that courage needs the power of being, a power to transcend the nonbeing which is experienced in all the types of anxiety. The representatives of two forms of courage mentioned above try to transcend themselves and the world in which they participate in order to find the power of being – itself and a courage to be which is beyond the threat of nonbeing. There are no exception to this rule, so Tillich concludes that “every courage to has an open or religious root. For religion is the state of being grasped by the power of being itself”⁴². This leads him to a double question: How is the courage to be rooted in being itself, and how must we understand being – itself in the light of the courage to be? The first question deals with the ground of being as source of the courage to be, the second with courage to be as key to the ground of being.

Considering the power of being as source of the courage to be Tillich begins with the mystical experience and the courage to be. If the polarity of participation and individualization determine the special character of the relation of man to the ground of his being, the relation to being itself has the character of faith. In mysticism the individual self strives for a participation in the ground of being which approaches identification. He argued this referring to the religions in India. All mystics draw their power of self – affirmation from the experience of the power of being – itself which they are united. In the strength of this courage the mystic conquers the anxiety of fate and death, doubt and meaninglessness, guilt and condemnation. This mystical courage to be lasts as long as the mystical situation. This element of identity on which mysticism is based cannot be absent in any religious experience.

The divine – human encounter and the courage to is another aspect of source of the courage to be. The pole of individualization expresses itself in the religious experience as a personal encounter with God. We find it in the courage of confidence in Protestantism. Luther fought for an immediate person – to – person relationship between God and man. When the Reformation removed the mediation and opened up a direct, total, and personal approach to God, a new non mystical courage to be was possible. In the courage of Reformers the courage to be as oneself is both affirmed and transcended. The protestant courage of confidence

⁴² Ibid, p. 213

affirms the individual self as an individual self in its encounter with God as person. The courage of confidence takes the anxiety of fate as well the anxiety of guilt into itself. "This the genuine meaning of the doctrine of providence. Providence is not a theory about some activities of God; it is the religious symbol of the courage of confidence with respect to fate and death. For the courage of confidence says "in spite of" even to death"⁴³.

Tillich sees a relation between absolute faith and the courage to be. Considering the fact that he has defined courage as the self – affirmation of being in spite of nonbeing, the power of this self – affirmation is the power of being which is effective in every act of courage. "Faith is the experience of this power... Faith is not a theoretical affirmation of something uncertain, it is the existential acceptance of something transcending ordinary experience. Faith is not an opinion but a state. It is the state of being grasped by the power of being which transcends everything that is and in which everything that is participates"⁴⁴. It is important to stress that he considers the absolute faith as the way to accept the power of being, even in the grip of nonbeing. From his analysis of absolute faith he asserts the following element in it:

"First is the experience of the power of being which is present even in face of the most radical manifestation of nonbeing... The second element in absolute faith is the dependence of the experience of nonbeing on the experience of beings and the dependence of the experience of meaninglessness on the experience of meaning. Even in the state of despair one has enough being to make despair possible. There is a third element in absolute faith, the acceptance of being accepted... To accept this power of acceptance is the religious answer of absolute faith, of a faith which has been deprived by doubt of any concrete content, which nevertheless is faith and the source of most paradoxical manifestation of the courage to be"⁴⁵. Just this faith transcends the mystical experience and the divine – human encounter. The courage to be in its radical form is a key to an idea of God which transcends both mysticism and person – to – person encounter.

⁴³ Ibid, p. 219

⁴⁴ Ibid, p. 221

⁴⁵ Ibid, p. 223 - 224

This conception of God makes Tillich to consider in a dialectical way nonbeing as opening to being – itself. “Nonbeing belongs to being, it cannot be separated from it... This is why we describe being best by the metaphor “power of being”. Power is the possibility a being has to actualise itself against the resistance of other beings. If we speak of the power of being itself we indicate that being affirms itself against nonbeing”⁴⁶. For him nonbeing makes God a living God. “Without the No he has to overcome in himself and in his creature, the divine Yes to himself would be lifeless. There would be no revelation of the ground of being, there would be no life”⁴⁷. In this perspective courage participates in the self – affirmation of being itself, it participates in the power of being which prevails against nonbeing. In this case the man is aware of the source of his courage to be.

“The ultimate source of the courage to be – says Tillich - is the “God above God”; this is the result of our demand to transcend theism. Only if the God of theism is transcended can the anxiety of doubt and meaninglessness be taken into the courage to be”⁴⁸. But what is the God of theism? It is God as a subject who makes me into an object, he deprives the individuals of their subjectivity because he is all – powerful and all – knowing. “This is the God Nietzsche said had to be killed because nobody can tolerate being made into a mere object of absolute knowledge and absolute control. This is the deepest root of atheism. It is an atheism, which is justified as the reaction against theological theism and its disturbing implications. It is also the deepest root of the Existentialist despair and the widespread anxiety of meaninglessness in our period”⁴⁹. The idea of Tillich is that the Eastern mysticism is not the solution of the problems of Western Existentialism, although many people attempt this solution.

The solution is the driving of religious consciousness toward a “God above God” of theism. In this perspective the courage to be which is rooted in the experience of the God above God of theism unites and transcends the courage to be as a part and the courage to be as oneself. In the last chapter of the *Courage to be*, Tillich speaks of this courage as living from the same power that was expressed in traditional

⁴⁶ Ibid, p. 224

⁴⁷ Ibid, p. 225

⁴⁸ Ibid, p. 228

⁴⁹ Ibid, p. 227

religious symbols even when the symbols themselves have lost their power. The sheer courage to be, despite the threat of non-being and despite the lack of any symbols mediating the source of that courage, is an actual expression of the religious dimension of the unconditional even though, lacking all means to recognise or express itself in religious symbols, it is not conscious of itself as religious. Similarly, the autonomous religions – of which Tillich identifies four types: the romantic–conservative, the utopian–revolutionary, the critical–sceptical, and the faithful–realistic – express themselves not in religious symbols but in their attitudes toward reality.

The conclusion of Tillich is that the “Lutheran courage returns but not supported by the faith in a judging and forgiving God. It returns in terms of the absolute faith which says Yes although there is no special power that conquers guilt. The courage to take the anxiety of meaninglessness upon oneself is the boundary line up to which the courage to be can go. Beyond it is mere non–being. Within it all forms of courage are re-established in the power of the God above God of theism. *The courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt*”. (p. 229 – 230)⁵⁰

⁵⁰ Ibid, p. 229 – 230

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**THE IMPACT OF PHILOSOPHY IN CULTIVATING THE
VALUES FOR AN INDIVIDUAL**

"We are strangers to ourselves, we come to know everything, we do not know ourselves, and it is important to know why. We have never asked about ourselves. The question arises: how can we find ourselves?" – Sils-Maria in the preface of "On the genealogy of morals", Friedrich Nietzsche.

Nowadays students are keen on studying sciences and programs that easily provide a job and higher income. Under these conditions, social sciences, in particular branches of philosophy, are lesser in demand, creating the notion that they might be experiencing a crisis. Of course, in this kind of perception, there is something real. Today many analysts agree that France has no more philosophers after Sartre. Furthermore, there is another stream under which few people has been studying philosophy. Very few thinkers have managed to philosophize their opinions.

I, myself, as a scholar and professor of philosophy for 25 years, reflecting on this paragraph, will bring you a brief meditation of the Danish existentialist philosopher, Soren Kierkegaard, titled "On His Mission", extracted from "POSTSCRIPTUM" published with a pseudonym, like most of his works.

Among others, I remember these thoughts: *"You keep on, I told myself, getting older, you haven't managed to be someone yet, and you have no intention of doing anything about that. On the other hand, wherever you look around, in literature and in life, you see famous names and personalities, prominent and well-known people who are outstanding and widely spoken about; nowadays benefactors who work for the good of humanity, others that show people all is worth to know, and finally today's best benefactors, who alleviate spiritual pain by thinking potentials. What are you doing? "*

"You have to do something, but being limited, it would be impossible for me to do anything easier compared with what others have done.

Thus, with the same humanitarian enthusiasm, like others show, I've tried to do something more difficult. So I would be loved and appreciated by mankind. Loving mankind and being desperate in my present situation, seeing I had not managed to do something easier than what had been done until that time, being encouraged by those who make things easier, I thought it was my duty to create difficulties on everything."

While Kierkegaard saw the solution of the situation in which he lived, living as a Christian in the true sense of the word, Descartes, known to you as a mathematician, now, with the introduction of Philosophy in the core curriculum, as a philosopher, had given a magical formula, the cornerstone of his philosophy: "Cogito ergo Sum", emphasizing human reason.

For students today, for you in this auditorium, even if you do not want to study philosophy, I assure you that this subject, carefully explained with love and care by your teachers, offers you a great knowledge that will help you in any future profession, at every stage of your lives.

Philosophical issues are related to morality, ethics, human nature, leadership. They can be integrated and applied in business, marketing, management or justice. Philosophy will only stimulate your thinking, enhance your ability to successfully solving a variety of situations that you will be facing in the future.

To concretize this, I bring before you one of brightest philosophers, Nietzsche, with a piece of text extracted from: *"The Challenge of Every Great Philosophy"*.

"A traveler who had seen many places and people, around the continents, was asked what kind of human traits he had encountered in places he had been; and he replied: men are inclined to be lazy."

Some feel that he might have been more upright if he said: *"They are all shy, they hide behind habits and opinions"*.

Deep inside, every man knows very well that he lives in this world only once. This is unique. There is no coincidence, however strange it might seem, that a crowd of people are brought together in unity: *he knows this, but hides this knowledge as a bad conscience*. Why? For fear of his neighbor, who insists on tradition and hides behind it.

A question arises: *"What forces the human individual to fear his relative, to think and act according to the pattern of the crowd, and not to be satisfied with himself?"*

- A sense of shame perhaps, in some rare cases. But in most cases, it is a desire for comfort, inertia, i.e, that laziness tendency the traveler spoke about. He is right: *"People are even lazier, rather than shy"*. What they fear most are the problems they would face in case they behaved honestly and openly.

Only artists hate this lousy life of traditional behaviors. They reveal the unseen secrecy of everybody, based on the principle that every human being is a unique miracle. They dare tell us that a human being is what it is. Besides, they tell us more, that in this unique substance, this being is beautiful and valuable, just as a novel or a work of art. It is wonderful, like every work of nature, not at all awkward.

When a great thinker despises people, he despises their laziness. Because of laziness, people look like manufactured products, indifferent, unsuitable for socializing or learning.

The human being, who does not want to be one in a crowd, should just cease to be comfortable with him/herself; let every one pursue his own conscience, which calls upon it: *"Be Yourself"*! *"What you are doing now, what you think and what you want, is not really you"*! Man studies a philosopher, until his philosophy forms an example, a model. In history we find many cases where philosophers and their philosophies serve as a model, as an examples.

Specifically: E. KANT seized the universe, submitted himself to governments, remained within the framework of religious beliefs, endured the pressure of his colleagues and students. But, from his example, many universities flourished in Europe; high senior professors and philosophers arise.

On the other hand, Schopenhauer did not have much respect for researchers.

He stayed away from them> He tried to be independent ignoring the state and society. This is his model. He was a great loner. He had no real friend to comfort him. Those who have real friends cannot know or understand what true loneliness is. Even you, in this auditorium, do not know what loneliness is, what loneliness means.

Wherever there have been powerful societies, governments, religions, or public opinion, or any kind of tyranny, the lonely philosopher has been hated, because philosophy creates a shelter for man, which is beyond the reach of tyranny. It opens a "cave" for his internal world, a labyrinth for the heart and feelings, which bother all tyrants.

Whether you have studied Philosophy or not, in your daily conversations, debates or discussions, in your classes or in your leisure time, you have encountered, discussed or addressed important issues related to situations and/or a variety of decision making moments, which might have a philosophical nature. If you have spontaneously or conscientiously treated them accordingly, thanks to your formation so far, I fully guarantee that studying the courses of philosophy, reading books on philosophy, knowing philosophers' arguments, your conversations would be completely different, your spiritual situation would be completely different.

I am fully confident that philosophy will unfold in front of you a huge gallery to be visited, from antiquity to the present day. Study strongly the sciences, but also philosophy, and you will understand, that you are not the ones you have been, and you will not be those you are.

Philosophy is not in crises, it is left in oblivion. Today, All universities around the world have many faculties that study philosophy. Philosophy is a way of thought, it is the only discipline of thought. What would be the man without his thought? Would it be different from the other living creatures of the world? Not likely! In this sense, philosophy is the only subject that teaches man that he exists in this world and that he lives in harmony according to his own nature.

In conclusion, I want to quote the prominent philosopher of Greek Antiquity, Epicurus, who wrote: *“Philosophy serves both the old and the young. The first, to regenerate themselves in their older age, by remembering the benefits of the past. The second, to be young and at the same time not to fear their future”*.

“The young man should hardly wait to start studying philosophy, the elder must never get tired of philosophizing; it is never too soon or too late to feed the soul. You should never say that time to study philosophy has not come yet, or it has already elapsed. For it is the same as saying, time to with fort happiness has not come or has already elapsed”.

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PHILOSOPHY FOR CHILDREN AS A PROMOTER OF REFLECTIVE THOUGHT

Abstract

From 2010 to 2016, in the Republic of Albania, the subject of philosophy has not been part of the core curriculum (as an obligatory subject) but part of the elective curriculum, as an obligatory optional subject, from the students. A reaction from academic circles has been immediate, coupled with strong arguments for restoring the subject to the core curriculum of pre-university education. Philosophy is one of the oldest disciplines, which has been developed simultaneously with the evolution of man, helping him to improve the way of thought and reasoning. More than one discipline and a subject in the curriculum, it is a breakthrough method of elements, interconnections, systems and mysteries of nature.

As in today's world, more than 60 Western countries are increasingly devoted to the so-called Philosophy for Children (P4C), which aims to educate a generation to be able to discover the existential, political, ethical, aesthetic, and religious dimensions of life. While Albanian education, which aims to reach Western levels, does not discuss the development of a philosophy for children, and does not have the subject of philosophy part of the core curriculum in upper and lower secondary education. The purpose of this study is to analyze the influence that children's philosophy has on promoting a reflective thinking to the learner, orienting themselves toward research, and giving him the opportunity for conceptual and non-mechanical integration.

Key words: pre-university education, curriculum, philosophy for children, reflective thinking, conceptual integration.

Introduction

Pre-university education in the Republic of Albania is undergoing a reform process, including: education system, curriculum documentation, organizing and evaluating learning, reforming initial

training systems, professional qualification and development of human resources at work, physical infrastructure of educational institutions.

A very important element of educational reform is the curriculum reform. The curriculum has been organized in programs of special subjects, structured largely by themselves, unrelated to each other, where the importance was mainly devoted to the theoretical aspect, and less to the practical one. While today, the Institute of Education Development defines some key competencies for the structure of each curriculum, which will give the individual the opportunity to face the challenges of the future. Some of these competencies are: of communication, of expression, of thinking, of studying to learn, competences about life, entrepreneurship, environment; competence (in context) personal, civil, digital.

Each of the subjects, as part of the curriculum in pre-university education, should give access to each student for each of these competences. Philosophy and sociology are disciplines that influence the development of some of these competencies. But while their influence is great in the formation of the individual, the place they occupy in the curriculum is not right. Philosophy only in September 2016 became part of the core curriculum, in the XI grade, but with a reduced amount of time.

Today, in the developed Western countries, an education program called Philosophy for Children is being developed and is being given special importance. This education program focuses on studying philosophy in secondary education and expanding philosophy studies in primary and pre-school education. Given the problematic aspects of philosophy as a whole, on important aspects of human experience, it is possible and at the same time necessary to introduce certain elements, in a simple and understandable language for young individuals in primary and secondary education. What is being promoted more and more today is the culture of peace, the fight against violence, and the eradication of poverty - such situations make children gain a critical spirit and independence of reflection at a very young age. Today's children are tomorrow's grown-ups. Based on this, M.Lipman argues the role that philosophy for children has. "In children, the influence of philosophy will not be immediately apparent, but the impact on tomorrow's adults will be considerable, so we should not reject the application of the child's philosophy today."

UNESCO has provided, continues to provide assistance for the promotion and development of children's philosophy. In March 1998, 18 specialists from 14 different countries of the world presented their various contributions and experiences on the philosophy for children.

Philosophy for children

Passing the individual from the stage of childhood to adolescence coincides with a very important stage of life development, which is accompanied by physical, psychological and social changes. Already, each of them has come to two important aspects of life development, which make philosophical exploration easier. First, it is the social aspect. This is a moment when the individual has started to realize that not everything about him and not all authorities are correct, and not necessarily he must support one or the other. Secondly, it is a cognitive aspect. It is the moment when the individual has accumulated cognitive facts around the world and has the opportunity to take a stand and give his judgment and argument. In this way, they are capable of being reflective of the situations they may face. The capacity of an individual in high school is distinct from the individual's ability in elementary school, and also different from an adult. But if in other stages of life philosophy would be a help to understand life and ease the way and organization of life, in teens philosophy becomes a requirement.

For centuries, philosophy has been considered as an intellectual activity that requires the ability to develop a complex and critical thought. Unlike philosophy, which has existed for 2500 years, the philosophy for children is a relatively new practice. The Philosophy Program for Children is presented by American philosopher Matthew Lipman as a tool that helps develop critical thinking among students through philosophical dialogue. To fill the gaps and meet the specific needs of the academic world, the purpose of the program is to develop the ability to think for and from oneself in children at the pre-university level.

The Philosophy for Children or P4C shortly, was the title of Professor M. Lipman, for his project in the discipline of philosophy. This project was intended to help children become intellectually more energetic, curious, creative, critical and reasonable. He conceived the project in the late sixties when he studied philosophy at Columbia University, New York. This period was accompanied by an increasing interest in education programs, which paid particular attention to the development of thinking skills and the creation of sense of responsibility in people.

Children should be able to "think for themselves", and when confronted with competitive values and different authorities, they are able to choose the right alternatives appropriately. Teachers, even today, were concerned that schools through the educational process were turning their children into passive students, waiting to guide them on what to think, how to behave and act. They feared the fact that the school system is producing students with poor preparation for further studies, even for their own lives. In such a situation, Lipman brings his project on philosophy for children.

In the late sixties, Lipman was a logical professor at Columbia University of New York when confronted with his students' difficulties in reasoning and judgment. But, according to him, it was impossible to correct such a flaw in university education. For this reason, he intended to offer courses that would develop critical thinking in children. With the help of Ann Margaret Sharp, the teacher who soon became his key associate, they materialized their idea by experimenting at the end of primary education. They relied on discussions on a particular story (Lipman 1978) and exercises (Lipman 1974) which were created by themselves. Ten years after the creation of the first research groups on the philosophy for children, the program was extended to about 5000 classes in the United States.

Why Philosophy?

Naturally, the question arises: why did Professor Lipman see philosophy as a key to solving this problem? The answers and arguments are found in articles and books written by himself. Some of his answers are:

- If, the purpose of the educational system in general is to cultivate "thinking skills," argues Lipman - then there is no reason to start from brain-bombarding information through various curricula. The best way is to use philosophy as a method. Philosophy is a discipline developed over the centuries and has its core questions and critical thinking.
- Philosophers have developed the tools of logic and argument that are needed for critical thinking.
- Philosophy can make the curriculum more understandable and more coherent by the pupils. This discipline, prompts questions, has clarity in language and accuracy in the way of thinking. It accepts different views on the same issue.

- Philosophy provides the tools necessary to explore and link the conceptual foundations and assumptions in all subjects.
- Philosophy makes it possible to think about the interrelations between facts and values, meanings and conclusions. It puts the study in the context of experience as a whole, beside a horizon of important questions. Questions are raised about central issues in human life such as: regularity, justice, truth, freedom, responsibility, right and wrong.
- Philosophy develops thinking and social skills by developing dialogue practice as a method of research.

Lipman had a strong conviction that children were not only able to talk about matters of importance but also that they were naturally disposed to raise questions. They were hungry for intellectual food. He decided to devote himself to making the resources of philosophy accessible to children through dialogue. He was inspired by the dialogues of the great Plato and Didero (and Charlie Broen's cartoons) to create philosophical dialogues (Lipman calls them novels) in which reasoning, questions and conceptual exploration are the most important elements. His first philosophical novel for children is - "Harry Stottlemeier & Discovery" of 1969.

Lipman writes in his autobiographical book "I hope that the philosophy of children is accepted all over the world, not just as an added discipline in the actually overcrowded curriculum, but as a pedagogy that will build a better and more reasonable world to live for our children and their children "(Matthew Lipman, A Life Teaching Thinking, p. 170). The common denominator that all practitioners of philosophy for children choose, is the fact that this method of education transforms philosophy through practice into something that is possible and useful in pre-university education. Teachers who use philosophy with their students see this as a way of fostering dialogue and reflection in the classroom. The method to ask questions from the children themselves, to understand the world in which they live, is presented from the Lipman program as a new relationship with "knowledge" and "others". Based on Professor Lipman's studies, philosophy should not be presented as a stack of static theories, mainly focused on philosophical doctrines, which require a high level of intelligence to be understood and obtained. It should be based on the transmission of a variety of logic ways, encouraging the learner to be more demanding for new knowledge. So the essence of philosophy is a relationship that man has

with knowledge and not just a mechanical knowledge of thoughts and ideas of the past. The learner should be encouraged to create a breakthrough on recognition and to create an initial mechanism. Then, at an older age, better prepared for facing and perceiving rightly the philosophical thought of the great masters, he can become acquainted with them and enrich his argumentations, support some, and oppose some others. The entire cognitive process should be seen as a progressive mechanism, whereby the student climbs the stairs of knowledge, slowly, free, not obliged to overcome them prematurely.

Children's Philosophy as a Promoter of Reflective Thinking

In his article "Strengthening reasoning and judgment through philosophy" (Lipman, M. (2008) Chapitre 1. Renforcer le raisonnement et le jugement par la philosophie C. Leleux, La philosophie pour enfants: Le modèle de Matthew Lipman en discussion (pp. 11-24) Brussels: De Boeck Supérieur doi: 10.3917 / dbu.leleu.2008.01.0011). Lipman is opposed to the traditional concept of his time, that, the main purpose of education, is the transmission of knowledge. The education system, according to him, meant not only the development of memory but also the ability to develop thought. The main objective of the system is to encourage autonomy and critical thinking in every subject, to promote a positive personal and community development. For an individual it is not enough for him to be just informed, to have knowledge of different disciplines. It should also be reasonable. On the other hand, the speed of political, economic, social and cultural change translates most of the obsolete knowledge, not allowing the education system to have such a priority. The teaching process should, besides learning of new knowledge, cultivate judgment and reasoning:

"If we agree that learning is an important aspect of education, my feeling is that we should design education as a start of the research process." (Lipman, M. (2008). Chapitre 1. Renforcer le raisonnement et le jugement par la philosophie. Dans C. Leleux, La philosophie pour enfants: Le modèle de Matthew Lipman en discussion (pp. 12). Bruxelles: De Boeck Supérieur. doi:10.3917/dbu.leleu.2008.01.0011). Excellency thought is the result of a combination of critical thought and creative thinking.

a) Critical Thinking

Critical thinking is the main objective of M. Lipman's approach. He is the type of thinker who supports the reflective attitude. To use critical

thinking means to show an open spirit, to be objective and to accept the ideas and thoughts of others. He is looking for truth and the two pillars in which he relies are judgment and reasoning. Critical thinking is characterized by three skills / competencies:

- Ability to demand criteria
- Capacity to self-correct
- The ability to sensitize the context

Ability to demand Criteria - Critical Thinking Standards / Criteria; it must justify and substantiate allegations. Critical thinking should be based and structured in a specific way, in order for it to be convincing. The criteria provide a basis for comparison. Comparisons can be made using "formal" or "informal" criteria. When the criteria are accepted by general agreement, or by an authority, as a common benchmark, Lipman argues that he is behind the "formal" criteria. When presented in the form of a metaphor, it is an "informal" criteria. However, all criteria should be based on valid reasons. One reason is valid, if it is appropriate for the context (validity), if it's based on evidence (reliability) and if it is sustainable compared to other reasons that could serve as criteria (coherence). Such an argument is brought by Lipman (1988), to show that switching from ordinary thinking to critical thinking is largely based on the ability to identify valid reasons to justify his views. According to him, setting the criteria is necessary to help students identify valid reasons for their thoughts.

The way students think, will be significantly improved if they will be able to find and present valid reasons for their thoughts. The justification of the statements by each student is not explained solely by them, but also by the teacher who, in order to judge, must rely on valid criteria.

The ability to be self-correcting - Critical thinking is self-correcting "when research is to discover its weaknesses and correct its mistakes" - Lipman.

He argues that self-corrective thinking tends to solve problematic and meta-conjunctive situations. This is only possible when the class is transformed into a "search community". In this process, members of the search community are required to be aware of their opinion and to

create the criteria, in order to correct and change their opinion (Splitter and Sharp, 1995).

Members, being attentive to the methods and acting one after the other, can correct one another. Each of the members of the community, more or less, has the opportunity to broaden the community methodology and at the same time to self-correct its reflection and others.

The ability to become aware of the context - the perception that members of the community may face may be extraordinary and unpredictable. Also, it may be limited and untranslated in another context.

But the view recognizes that, in different contexts, a different application of rules and principles is often required (Daniel 1992). This is also an opinion that takes into account the particular circumstances when it passes from theory to practice (Lipman).

Due to critical thinking, judgment can be facilitated. According to Lipman, the critical thinking that manifests a context sensitization, recognizes:

1) Extraordinary or unforeseen circumstances: a way of thinking that has not been taken into consideration, may be used to clarify a situation.

2) Limitations, unexpected or specific constraints, which may contradict a generally accepted justification: an accepted justification may be rejected.

3) A reflection should be analyzed, referring to the whole discussion. A reflection may seem wrong, but when placed in a context, it may be important and worthwhile. Also, its opposite may be true.

4) The chance for the example to be atypical: we must always bear in mind that the example cannot represent the general state.

5) Possibility for a specific meaning to be untranslated, from one context to another: Some words do not have homologues in other languages and must translate their meaning from the context in which they are placed.

Three competences are added to the thinking ability: "thinking critically is the same thing as organizing numerous varieties of cognitive abilities, such as the ability to reason, to form concepts, to research, to add and strengthen their recognitions (children establish

links between the past, the present and the future) and to translate". These skills create the ability to draw meaning.

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TEFTA NDINI**PHILOSOPHY AND PROSPECTS IN THE LABOR MARKET****Abstract**

What are the working perspectives after being graduated in philosophy? Aren't years of studies menace from university education that could ultimately serve for nothing? Ultimately, it is thought that a "philosopher" is not a profession at all.

This theoretical approach on this paper aims to provide a response to these problems. The paper will mainly treat the perspective of a diploma in philosophy in the labor market and it is sought after competences in many areas of public life as: Medicine, Economics, Informatics, Industry of Culture, Communications, the Worlds of Spectacle, Art, Journalism, etc.

It will discuss about the reasons why the philosophical competences need to be resumed today in order to serve the professions of tomorrow. It will be focused on the role and importance of introducing philosophy as a curriculum subject in the elementary schools, the countries that have already adapted this experience, the positive effects that have derived from it as well as the benefits a graduate student in philosophy may encounter from an increase in demand for the teachers of philosophy.

Philosophy and working perspectives

For those who are motivated and passionate about studying philosophy at the University, it is one of the most challenging adventures that are not easily forgotten.

But what are the prospective of work available after a degree in philosophy.

Job prospective are difficult for everyone. All those who are pursuing an impetuous journey of studies and qualifications are faced nowadays with the difficulties of the global economic-political situation of recent years, which themselves have not favored the employment. And yet it should be said that graduates in philosophy still have obstacles to overcome no matter the qualification is integrated (foreign language, information technology, economics and so on). Only few may know that a diploma in philosophy is one of the most wide spread diplomas

from politics in public administration and management and management of human resources, journalism to entrepreneurship, agencies, marketing, creative publicity etc.

Philosophy competences are increasingly required in many areas of public life.

In medicine, a broad and profound philosophical preparation find the best support in the presence of bioethics. This was evident two years ago at the request of the Department of Medicine for graduates when philosophy was one of the four elective subjects evaluated. And what is more important, philosophy was part of the optional curriculum of the same time.

In the economy, more and more attention is being given to the development perspectives on the criteria of a financially and morally good entrepreneurship.

In the fields of computing, rapid of communication and processing tools increasingly requires a critical look to analyze human and moral requirements.

Political orientation can be fought towards a return to the roots of reflection on common good.

The study of philosophy is an approach to the co-called culture industries, political culture traffic, the world of spectacle, art. Certainly there are study courses that aim to prepare students in these areas because o the most crucial element is a deep preparation that seeks to evaluate the importance of truth and beauty.

In the professional field of counseling, philosophy is very important. In difficult times the temptation to treat human problems with medical approaches is strong. Psychotherapeutic practices are important as well the role of religion, but philosophy has had in its beginnings the ability to discover and rediscover the meaning of things and to life itself.

All the enterprises have already learned that knowledge about technical and economic strategies do not serve without being supported by a special care of the people working in them. The graduated students in philosophy often find themselves at the administrative staff offices where the so-called “human capital” is addressed to.

In the conditions of globalization, the problems that come from the exchanges cultures, values and traditions are increasing a lot. A graduate student in philosophy obtains the necessary sensitivity and skills about these issues.

In the field of education and research in schools and universities, a diploma degree in philosophy remains of a great interest to anyone who is interested in. However, there is a need for help from the government. Exactly as it was decided to be done in Ireland and in other countries. To the question raised: “What do boys and girls really need today to fetch men and women of tomorrow?”

Irish President Michael Higgins responded by introducing the philosophy as a subject studied at the age of 12. Debates over the reasons of losing the job positions and changes into the Irish society come up with this initiative. So, on September 2016 in Ireland, philosophy was introduced as part of the curriculum which cannot be left behind. The issue is being discussed for making it part of the curriculum into primary education schools.

Introducing philosophy to a 17- year old student to study and love it is considered appreciative but at the same time it is too late to do this – is quoted from an article at Times in London. The proposal was that philosophy should be part of the curriculum since in primary education schools. In Great Britain, 48 schools have started teaching philosophy to the pupils of age of 9-10 years old.

Another study conducted in Italy concludes that learning philosophy in primary education schools helps pupils to learn faster mathematics and language and literature.

This kind of initiative would be a great idea to be performed in Albania because this would directly affect the increase of demand for teachers of philosophy.

Studying philosophy shapes the habits to deal with new problems and it also creates and promotes critical thinking. A diploma degree in philosophy is most suitable when a new profession really exist. The specific competencies are useful but they tend to get out of trend quickly, while the ability to think about new things in different ways is never out of date.

For all of those who have a professional career obtaining a diploma degree in philosophy is not just an opportunity for intellectual growth but an extra value that always comes to light. In contrast to other branches, there are many students of philosophy of different and large professional background. In 2013, some Oxford University economists predicted that over the next 20 years more than half of the jobs will be replaced by technology. The robots will conduct all the works not only

into the enterprises but also into the offices, editors and other professions. This is already the reality of all the developing countries. That is why it is necessary to think about applying new methods of education for young generation. What it can be taught to a student in order to provide him with opportunities to find a job?

A possible answer would be philosophy. There are questions to which is very difficult to provide an answer even by using internet websites. But the ability to justify and answer the questions will be the key to prepare today's youngsters for their tomorrow's professions.

Teaching philosophy is one of the most powerful means available to teach young people how to behave in a responsible way in a complex and uncertain of unemployment.

A case study conducted within the Italian companies facilities concerning the managerial and leading skills, resulted that over 62% of the surveyed directors graduated in philosophy had better leading skills.

“A philosopher”- was the answer of the question “Who would have the best leading skills in managing successfully?”

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